

# Heathen Woman's Friend.

BEHOLD, THE LORD HATH  
PROCLAIMED UNTO THE END OF THE WORLD.  
SAY YE TO THE  
DAUGHTER OF ZION, BEHOLD,  
THY SALVATION COMETH.  
ISAIAH, LXII. - 11.

VOL. IX.

BOSTON, JULY, 1877.

No. 1.

## EIGHTH ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,

FOR THE YEAR ENDING FEB. 10, 1877.

YEAR by year and sun by sun,  
Grows the work by Christ begun;  
Life by life and soul by soul,  
Hastes the bright millennial goal;  
Land by land and sea by sea,  
Yields the shout of victory.

### THE EIGHTH ANNUAL MEETING OF THE GENERAL EXECUTIVE COMMITTEE

convened in the Centenary Church, Minneapolis, Minnesota, at ten A. M., May 10. Mrs. L. E. Prescott, Corresponding Secretary of the Western Branch, opened the meeting, when the convention organized by the election of Mrs. Dr. Goodrich, of Minneapolis, to the chair, and Mrs. Delia Lathrop Williams, of Delaware, Ohio, secretary, assisted by Mrs. L. R. Hoskins, of India, and Miss Alice Guernsey, of St. Cloud, Minnesota. The following secretaries and delegates were present: —

*New England.* — Mrs. C. P. Taplin, Mrs. D. Richards, Mrs. A. C. Trafton.

*New York.* — Mrs. W. B. Skidmore, Mrs. D. D. Lore.

*Philadelphia.* — Mrs. J. F. Keen, Miss M. A. Spencer.

*Baltimore.* — Miss I. Hart, Mrs. J. P. Newman, Mrs. W. D. Leitch.

*Cincinnati.* — Mrs. W. A. Ingham, Mrs. Delia Lathrop Williams, Mrs. C. B. Savage.

*Northwestern.* — Mrs. J. F. Willing, Mrs. E. A. Hoag, Mrs. J. H. Bayliss.

*Western.* — Mrs. L. E. Prescott, Mrs. Mary C. Nind, Mrs. A. F. Newman.

The meetings of the committee, which were characterized by a deeply devotional spirit, were attended largely by ladies and clergymen from Minneapolis, St. Paul, Winona, and adjacent towns. Among the visitors who contributed much to the interest of the occasion were Miss Fanny Sparkes, of Bareilly, Rev. and Mrs. L. R. Hoskins, of Budaon, India, and Miss Mary Q. Porter, of Peking, China.

The anniversary of the Society was held Wednesday evening, May 17, presided over by Rev. D. Cobb. The report of the secretary showed that there now exist: Auxiliaries, 2,196; annual memberships, 53,438; life members, honorary managers, and patrons, 1,443; that the amount raised from Feb. 1, 1876, to Feb. 1, 1877, was \$67,698.27. Since the beginning of the Society in 1869, the total receipts have reached \$404,000. The results in foreign fields are thus estimated: "We have sent missionaries to all the countries occupied by the parent Board, except Europe and Africa, and at one station in each of these, Bulgaria and Bexley, we are employing native Bible-women. There have been sent to foreign fields, thirty young ladies as missionaries. Seven of these have left our work, four to remain in the same calling as wives of missionaries, and one to take professional employment under government in India, we trust still to be a teacher of the gospel. Five ladies have returned on furlough. Those remaining in the field are working with rare efficiency and success. We have introduced medical work into Asia through five of our ladies. Under their direction, one dispensary and three hospitals have been built. Besides the orphanages already established, one in Paori, one in the city of Mexico, and six buildings for homes and

boarding-schools have been erected in the different stations occupied. We have supported the work carried on by the wives of missionaries, besides employing one hundred and forty Bible-women, native teachers, and other helpers, and are sustaining one hundred and thirty day-schools. Three young ladies have been sent out during the year, — Miss M. F. Cary, of Fishkill, N. Y., and Miss Olive Whiting, of Jasper, N. Y., both educated at Lima; one sailed in September, 1876, for Bareilly, the other in August, for Tokio, Japan; Miss Leonora Howard, M. D., of Grand Rapids, Mich., educated at Ann Arbor, sailed in April, 1877, for Peking, China." The secretary also stated that the circulation of the *HEATHEN WOMAN'S FRIEND* was not commensurate with the magnitude of our work or the extent of our territory, and made an earnest appeal in its behalf.

The returned missionaries present all addressed the people effectively. Miss Porter sang exquisitely a Chinese translation of the hymn, —

"When He cometh, when He cometh,  
To make up His jewels."

A pleasant feature of the anniversary was the reading of a note from a woman of Africa, as the result of a sermon preached by Bishop Haven in Monrovia, Liberia, and sent by Rev. J. T. Gracey, to Miss Isabel Hart, Corresponding Secretary of the Baltimore Branch, which has hitherto maintained our sole African interest. This is its text:

"I enclose these three finger-rings, — they are dear to me as keepsakes; but won't you please take them away with you, sell them, and give the proceeds somewhere for missionary purposes? I could not bear to see them worn by any one here; this makes it necessary to ask of you this favor. May God bless you!" One hundred and ten dollars were raised on these rings, thus constituting the unknown donor an honorary manager in the Woman's Foreign Missionary Society, the funds being deposited in the treasury of the Western Branch. The rings are well worn; inside of one was a casement for hair, showing it to be a token from some loved one. The precious jewels will be of service in eliciting interest in the Society among our colored women here.

The reading of official correspondence occupied two days, and was intensely interesting. Mrs. W. B. Skidmore reported Rohilcund District, India, and Mexico; Mrs. W. A. Ingham, Oudh

District, India; Mrs. L. E. Prescott, Kumaon District, India; Mrs. J. F. Willing, Bulgaria, South America, and Japan; Miss Isabel Hart, Foochow and Africa; Mrs. Taplin, Peking and Rome; Mrs. J. F. Keen, Kiukiang. Miss Fanny Sparkes reported the work of the East Indian helpers, and Miss Mary Porter gave delightful accounts of Chinese converted deaconesses and others. East and West joined hands lovingly in promoting the cause of our Redeemer throughout all borders.

In appropriating for the work of the coming year, the Executive Committee decided to purchase the Cawnpore property, and make of the investment a Normal School for Eurasian young ladies, who shall thus become trained helpers for the mission fields now so grandly opening in the Orient; they took more work in Africa, and made a noble beginning in Rome and Venice. The committee adjourned, after eleven days' session, to meet in Boston, May 10, 1878.

The hospitalities of the city were extended most liberally, the pulpits of the various churches were open, and everywhere the ladies breathed a missionary spirit. Sabbath school, missionary, and temperance meetings were held during the stay of the ladies. Delightful drives to the Falls of Minnehaha and St. Anthony, and to Lakes Harriet and Calhoun, were among the entertainments. Mrs. Dr. Goodrich, of Minneapolis, made a graceful address of welcome to the honored guests, to which Mrs. Taplin, of New England, responded. The farewell prayer was offered by Mrs. Skidmore, and Mrs. Keen also bade good-by in God's name.

M. B. I.

## REPORTS OF BRANCHES.

### NEW ENGLAND BRANCH.

OFFICERS. — *President*, Mrs. Rev. Dr. Patten.  
*Recording Secretary*, Mrs. L. H. Daggett.  
*Corresponding Secretary*, Mrs. Rev. C. P. Taplin.  
*Treasurer*, Mrs. T. A. Rich.

*Vice-Presidents*, Mrs. Bishop Baker, Mrs. E. F. Porter, Mrs. L. Flanders, Mrs. Rev. Dr. Warren, Mrs. A. Ellis, Mrs. L. Hull, Mrs. Rev. C. Field, Mrs. B. H. Barnes, Mrs. P. Holway, Mrs. W. F. Claffin, Miss M. H. Lindsay, Mrs. T. P. Richardson, Mrs. A. D. Hatch, Mrs. A. C. Knight, Mrs. Rev. Dr. Barrows, Mrs. Rev. Dr. Cummings, Mrs. Rev. A. Binney, Mrs. Rev. Dr. Torsey, Mrs. G. E. Taylor, Mrs. C. F. Allen, Mrs. John Kendrick, Mrs. J. D. Flint, Mrs. Rev. W. D. Malcolm, Mrs. Rev.



Dr. B. K. Pierce, Mrs. Rev. S. L. Gracey, Mrs. Rev. C. L. Eastman.

*Managers*, Mrs. B. J. Pope, Mrs. Rev. Dr. Trafton, Mrs. Silas Peirce, Mrs. J. P. Magee, Mrs. B. B. Russell, Mrs. W. C. Child, Mrs. R. M. Pomeroy, Mrs. D. E. Poland, Mrs. J. S. Damrell, Mrs. Rev. N. T. Whitaker, Mrs. G. E. Haven, Mrs. Dr. Green, Mrs. Thomas Bag-nall, Mrs. Rev. R. R. Meredith, Mrs. John Noble, Mrs. Ann Tirrell, Mrs. James Blaisdell, Mrs. Edwin Fogg, Mrs. O. Pray, Mrs. J. W. Tower, Mrs. Rev. G. P. Wil-son, Mrs. Rev. J. H. Mansfield, Mrs. Charles Lewis, Mrs. J. A. Woolson, Miss Pauline J. Walden.

*Auditor*, Mr. J. P. Magee.

*Conference Secretaries*, New England Conference, Mrs. Rev. M. P. Alderman; Providence Conference, Mrs. George F. Martin; Vermont Conference, Mrs. Rev. J. W. Guernsey; New Hampshire Conference, Mrs. Rev. G. J. Judkins; Maine Conference, Mrs. Rev. A. C. Trafton; East Maine Conference, Mrs. Rev. W. T. Jewell; New York East. Conference (New Haven and Bridgeport dis-tricts), Mrs. Rev. Dr. Cummings.

REPORT.

Balance, Feb. 10, 1876	\$29 66
Receipts, including \$1,000 legacy, to Feb. 10, 1877	13,337 02
Total	\$13,366 68
Disbursements	10,454 67
Balance Feb. 10, 1877	\$2,912 01

The work supported by this branch the past year is as follows: Four missionaries, — Miss Chapin in Rosario, Miss Campbell in Peking, Miss Green in Bareilly, and Miss Swain at home on sick leave; eighteen Bible-women in India and one in Mexico; twenty orphans in Bareilly Orphanage and four in Mexico; thirty-eight schools in India, including one boarding-school of forty girls, the school in Rosario, and boarding-school in Peking.

The appropriation for this work and the inci-dentals connected with its prosecution were \$9,280 in gold. This has been promptly paid. No quarter has fallen behind in its remittance, though more than once He whose ear has been open to our cry has known our pressing want, and from unexpected sources sent the needed supply.

Forty-one new auxiliaries have been organized during the year.

We now have 4 honorary patrons, 15 honor-ary managers, 429 life members, 6,200 members, and 2,978 subscribers to the HEATHEN WOMAN'S

This result, not so good as we desire, but better than we dared hope for at the beginning of the year, has been secured by the united efforts of the members of the Society, faithful, in the midst of diverting influences, to the cause they had espoused.

New and earnest laborers have been raised up, new encouragements come from the home and foreign field, and we look forward to another year with unwavering faith that He who has hitherto been our helper will continue to supple-ment every effort made to advance His kingdom in the world.

MRS. C. P. TAPLIN, *Cor. Sec.*

NEW YORK BRANCH.

*OFFICERS*. — *President*, Mrs. J. M. Olin.

*Treasurer*, Mrs. J. M. Cornell.

*Assistant Treasurer*, Miss Helen Miles.

*Recording Secretary*, Mrs. J. F. Crane.

*Corresponding Secretary*, Mrs. William B. Skidmore.

*Conference Secretaries*, Troy Conference, Mrs. Joseph Hillman; New York Central Conference, Mrs. D. D. Lore; Genesee Conference, Mrs. Dr. Hibbard; Northern New York Conference, Mrs. G. Goodier; Newark Con-ference, Mrs. J. H. Knowles; New Jersey Conference, Mrs. John Ames; Wyoming Conference, Mrs. Olmsted.

*Vice-Presidents*, Mrs. Bishop Harris, Mrs. Dr. Kidder, Mrs. M. A. Robinson, Mrs. Sayer, Mrs. Dr. Crane, Mrs. Nye, Mrs. Griffin, Mrs. Childs, Mrs. Downer, Mrs. Fox, Mrs. E. Remington, Mrs. N. C. Foote, Mrs. Van Horn, Mrs. T. Carleton, Mrs. James, Mrs. Lockwood, Mrs. Dr. Dashiell, Mrs. J. M. Reid, Mrs. J. A. Wright, Mrs. Hartt, Mrs. J. Latimore, Mrs. Moore, Mrs. Wilcox, Mrs. J. B. Foote, Mrs. Shove, Mrs. Weed, Mrs. Geo. T. Cobb, Mrs. Dr. Crooks, Mrs. Stevens.

REPORT.

The New York Branch of the Woman's For-ign Missionary Society, including the States of New York and New Jersey, in making a seventh annual report, rejoices in the Divine help which has attended its efforts and enabled it in the midst of discouragement to meet its indebted-ness. It is true the large donations received from individuals in former years have not been received this year. Our auxiliaries have done a good work in collecting the mites and sending to the treasury the results of patient, persever-ing, prayerful effort. We believe there is an in-creased interest in the cause of missions, and that the women of the church are feeling as never before the necessity for systematic giving in this cause. If we had no other result to present in

this report we believe this in itself sufficient to repay the labor of the past eight years, so necessary is systematic giving to practical benevolence.

A few of our auxiliaries have been weakened or lost, but we report twenty-five new auxiliaries organized this year, making our number three hundred and ten, a few more than last year. Number of members about 10,000. We regret exceedingly that the number of copies of *HEATHEN WOMAN'S FRIEND* taken in this branch has largely decreased. This is owing, we think, to the fact that in our anxiety to collect the money for missions we have failed to give the paper its proper attention.

The medical work in Foochow, China, under the charge of Miss Sigourney Trask, M.D., is supported by the New York Branch. The appropriation for purchasing a site and building the hospital is \$5,000, of which the New York Branch contributes \$4,000, the Philadelphia Branch, \$500, and the Baltimore Branch \$500. Four deaconesses are supported under the care of Mrs. Baldwin, from whom very satisfactory reports are received. One of the graduates of the Girls' Boarding School, named Li Ming, is now studying medicine under Dr. Trask.

Our work in India has never been so successful as during the past year. Miss Sparkes reports her orphanage work as richer in blessings than any previous year. Mrs. Julia Lore McGrew reports most favorably the medical work in Moradabad. Mrs. McGrew has undertaken also the direction of the zenana work, which has suffered a loss in the return of Miss Pultz to America on account of ill health. Miss Hastings's work in Pachuca, and also that in Bulgaria, is elsewhere mentioned. During this year Miss Olive Whiting was sent to assist Miss Schoonmaker in Tokio, Japan, and is busily engaged in her work; she reports progress in the language.

Report of treasurer of New York Branch is as follows:—

Amount received . . . . .	\$13,178 63
Disbursed . . . . .	12,456 80

Mrs. Wm. B. Skidmore, *Cor. Sec.*

#### PHILADELPHIA BRANCH.

*President*, Mrs. James Long.

*Vice-Presidents*, Mrs. Bishop Simpson, Mrs. Bishop Kingsley, Mrs. Dr. A. Lowry, Miss Mary Lowber, Mrs. Chas. Scott, Mrs. Dr. Gause, Mrs. Jas. M. Longacre,

Mrs. Rev. C. A. Holmes, Mrs. A. Rittenhouse, and pastors' wives of the city churches.

*Corresponding Secretary*, Mrs. J. F. Keen.

*Assistant Corresponding Secretary*, Mrs. P. L. Bennett, Wilkesbarre, Pa.

*Treasurer*, Mrs. Wm. Whittaker.

*Recording Secretary*, Miss E. A. Townsend.

*Conference Secretaries*, Mrs. E. B. Stevens, Wilmington Conference; Mrs. E. A. Johnson, Pittsburg Conference; Mrs. S. Wheeler, Wyoming Conference; Miss M. McCord, Central Penn. Conference; Mrs. E. C. Eccles, Erie Conference.

*Organizing Secretaries*, Mrs. Dr. O. B. Gause, Mrs. J. S. Austin, Mrs. Safford, Miss M. Hunnings, Miss J. Home.

#### REPORT.

The Philadelphia Branch has sustained all that it proposed at the beginning of the year. It has fitted out and sent Miss Mary F. Carey to India, where she has taken the superintendence of the Girls' Orphanage in Bareilly during the absence of Miss Sparkes. It has supported the boarding-school at Kiu Kiang, the medical work at Peking, the native girls' schools and one of the zenana visitors in Lucknow, Bible-women in India and China, and twenty-five orphans.

At home the Branch has not kept up to the figures of last year, the report at the annual meeting showing a decrease of \$480 in the amount raised. In some parts of the territory, however, there has been a greatly increased activity. In the Erie and Wilmington Conferences several new auxiliaries have been formed, and the membership largely increased; but in the coal and iron regions, embracing so large a part of the territory of this Branch, it has been impossible to keep up to former years. In these sections every enterprise has necessarily sympathized with the depression of industry. Thousand of families of miners and operatives have had to be fed most of the winter, preachers have not received their salaries, church debts have not been paid, the rich have failed, and the poor have been at starvation point. That we have been enabled to meet our own obligations and, notwithstanding the diminution of funds, are free from debt, is a cause for most profound gratitude.

One of our auxiliaries reports that through the missionary spirit awakened by the meetings of the Woman's Foreign Missionary Society, every home benevolence in the place has been quickened, and though a large sum of money has not

been raised for this special Society, the desire to work for Christ has been so increased among all the female members of the church that an activity has been thrown into religious work unknown before the advent of the woman's work for heathen. We are glad to have done this, and are trusting that our own Society may yet reap the fruit of its own planting.

We have found that systematic hard work with persistent sacrifice is the only road to success, and we trust that in this Branch more women than ever before are understanding this, and are willing to pursue this plan. Nineteen new auxiliaries have been organized during the past year.

No. of Auxiliaries . . . . .	141
" Members . . . . .	4,943
" Subs. to H. W. F. . . . .	1,052

From Feb. 10, 1876, to Feb. 10, 1877, received . . . . .	\$6,232 11
From Feb. 10, 1876, to Feb. 10, 1877, disbursements . . . . .	6,324 95

Mrs. J. F. KEEN, *Cor. Sec.*

#### BALTIMORE BRANCH.

OFFICERS. — *President*, Mrs. Francis A. Crook.

*Vice-Presidents*, Mrs. Bishop Ames, Mrs. Thomas Sewall, Mrs. John Bingham, Mrs. J. S. Berry, Mrs. D. H. Carroll, Mrs. W. D. Lietch, Mrs. Dr. J. T. Murray, Mrs. G. W. Cooper, Mrs. Jno. L. Turner, Mrs. A. Boyd, Mrs. Dr. Newman, Miss Jennie Roberts.

*Corresponding Secretary*, Miss Isabel Hart.

*Assistant Corresponding Secretary*, Mrs. George Linville.

*Recording Secretary*, Miss M. V. Monroe.

*Treasurer*, Mrs. M. G. Hamilton.

*District Secretaries*, Baltimore District, Mrs. Dr. H. M. Wilson; East Baltimore District, Mrs. W. D. Lietch.

*Wilmington Conference Secretary* (Fractional), Mrs. E. B. Stevens.

*Managers*, Mrs. Dr. J. O. Peck, Mrs. Rev. S. M. Hartsock, Mrs. Rev. R. W. Black, Mrs. Dr. Reynolds, Mrs. Dr. D. C. Morgan, Mrs. W. H. Fowler, Mrs. Rev. J. J. G. Webster, Mrs. P. Hanson Hiss, Mrs. Dr. J. McK. Reilly, Mrs. C. C. Brooks, Mrs. John Phillips, Miss M. C. Fisher, Miss P. Hartman, Miss Lou W. Smith.

#### REPORT.

There has not been much expansion of work in our Branch during the year, not many new auxiliaries formed, nor special pressure brought to bear upon the old ones, so that what has been accomplished has been rather through the normal healthy action of rooted principles and convictions, and therefore giving promise of permanence.

The spirit of sacrifices, like a golden thread, has run through and beautified and hallowed the work of the year, many saying as they have brought their earnings and savings, "Neither will I offer unto the Lord my God of that which cost me nothing."

The most notable and interesting feature of our internal work was the adherence given thereto and support promised by the Maryland Annual Conference of the Methodist Protestant Church, — a most significant and beautiful instance of Christian fraternity and magnanimity.

In India, in Bareilly, the work done by Miss Bond, our Eurasian zenana visitor, has been exceedingly satisfactory. We receive good reports from our orphans. From Nynce Tal, Mrs. Judd writes, "The work has been conducted on nearly the same plan as last year, — not much outward change, but to those engaged in the work, many crumbs of spiritual comfort and strength have been given."

In Foochow the time of seed sowing and weary waiting, the long trial of patience and faith, seems somewhat yielding to the joy of harvest. It was a grievous disappointment to us that, because of an unforeseen complication, we could not send Miss Swaney to Mexico; we are trusting, while we cannot trace the hand of Providence in her detention.

In Africa, Dorcas Ervin has been faithful in that which is least; the way is opening for larger and wiser work there.

In surveying the work among ourselves and in foreign fields, we are alike disposed to thank God and take courage, saying, "Thine is the kingdom and power and glory forever."

Auxiliaries . . . . .	71
Members . . . . .	2,800
Sub. to Friend . . . . .	585

In Treasury Feb. 10, 1876 . . . . .	\$758 16
Received . . . . .	4,526 24
Total . . . . .	\$5,284 40
Expended . . . . .	4,372 34

Balance in Treasury, Feb. 10, 1877 . . . \$912 06

ISABEL HART, *Cor. Sec.*

#### CINCINNATI BRANCH.

OFFICERS. — *President*, Mrs. Bishop Clark.

*Vice-Presidents*, Mesdames Riddle, Wilbur, Whetstone, Dr. Comegys, Simpkinson, Smith, Rudisill, Creighton,



Clason, Albright, Dr. Nast, Allison, Hill, Miller, George, Boyd, Karskadden, Lindsay, Hearne.

*Recording Secretary*, Mrs. W. A. Gamble.

*Treasurer*, Mrs. W. B. Davis.

*Corresponding Secretary*, Mrs. Mary B. Ingham.

*Conference Secretaries*, Cincinnati Conference, Mrs. M. L. Pickering; Ohio Conference, Mrs. Mary E. Bing; Central Ohio Conference, Mrs. P. S. Donelson; North Ohio Conference, Mrs. H. Benton; East Ohio Conference, Mrs. Gen. B. R. Cowen; West Virginia, Miss E. Russell; Kentucky, Mrs. C. B. Savage.

*District Secretaries*, Mesdames W. B. Moler, Bishop Morris, T. H. Pearne, Wm. Herr, C. H. Lawton, Blanche Pugsley, N. W. Darlington, L. Taft, M. E. Bing, S. A. Bartram, J. Mitchell, Mary Warner, Carrie O. Scott, Mary Dillon, Kate Brawley, Wm. Jones, W. S. Paul, W. Fitzgerald, P. S. Donelson, H. C. Fribley, O. A. Palmer, F. S. Henry, E. Y. Warner, B. B. McVey, Louisa Bowers, Dr. Campbell, W. H. Painter, W. A. Ingham, G. W. Manly, Kate P. Bruch, M. E. Frazier, J. R. Mills, L. F. Bascom, E. Russell, Alice Harmon, W. C. Hamilton, M. Phister, C. B. Walsh, J. E. Gilbert, J. S. Chadwick, B. A. Stubbins.

*Managers*, Mesdames Hoyt, Hight, Thorne, Dymond, Gamble, Hamilton, Rothweiler, et al.

*Auditor*, Joseph F. Larkin.

#### TREASURER'S REPORT.

From Feb. 10, 1876, to Feb. 10, 1877.

Receipts . . . . .	\$12,282 47
Disbursements . . . . .	\$10,143 42
Conference Divisions . . . . .	7
Districts . . . . .	44
New Societies . . . . .	76
Total No. of Auxiliaries . . . . .	619
No. of Annual Members . . . . .	9,500
" Subscribers to "Friend" . . . . .	2,034
" Honorary Patrons . . . . .	3
" Honorary Managers . . . . .	16
Life Members . . . . .	305
Missionaries . . . . .	5
Bible Women in India . . . . .	8
Scholarships . . . . .	5
Girls' Day Schools in India . . . . .	15
Orphans in Bareilly . . . . .	13
" City of Mexico . . . . .	8
Deaconesses in China . . . . .	3
Day Schools . . . . .	5

The workers at home and abroad are doing efficient service. Miss Isabella Thoburn, having begun her eighth year of missionary life, is in "labors abundant." Her assistants are reliable and helpful.

Misses Warner and Ogden have wrought untiringly in the city of Mexico with good results.

The return of Dr. Letitia Mason from Kiu-kiang has been a severe disappointment, as we

are obliged for the present to suspend our medical work at that important point.

Our conference and district secretaries are among the noblest of self-denying, painstaking toilers in the vineyard of the Lord. "When He cometh to make up His jewels," we doubt whether He makes distinction between these on this side the globe and those on the other.

MRS. W. A. INGHAM, *Cor. Sec.*

#### NORTHWESTERN BRANCH.

*OFFICERS.* — *President*, Mrs. I. R. Hitt.

*Corresponding Secretary*, Jennie F. Willing.

*Conference Secretaries*, Wisconsin Conference, Mrs. S. J. Steele; North Wisconsin Conference, Mrs. J. E. Irish; Michigan Conference, Mrs. M. T. Lathrop; Detroit Conference, Mrs. F. D. York; Indiana Conference, Mrs. K. S. Friedley; Northwest Indiana Conference, Mrs. J. P. Early; North Indiana Conference, Mrs. B. Smith; Southeast Indiana Conference, Miss J. E. Newkirk; Rock River Conference, Mrs. M. E. Andrew; Central Illinois Conference, Mrs. C. H. St. John; Illinois Conference, Prof. S. M. D. Fry; South Illinois Conference, Mrs. M. E. Slade.

*Treasurer*, Mrs. E. H. Miller.

#### REPORT.

This Branch includes the four States lying immediately about Lake Michigan, with Chicago for its headquarters. As nearly as we can get the figures we have 721 auxiliaries, 13,200 members, 385 life members, 5 honorary managers, 36 district associations, and 3,657 subscribers to the HEATHEN WOMAN'S FRIEND.

We mention with pleasure some special donations that we have received during the year. Mrs. Heath of La Fayette, and Mr. McLaughlin, of Indianapolis, each give \$20 a year for our work. Rev. J. W. Agard, of Wyoming, Ill., gave \$60 as a Christmas offering, and to complete the honorary membership of his adopted daughter. Mrs. Slaughter, of Indianapolis, gave us \$100 as a centennial gift; and Mrs. Burson, of Muncie, Ind., donated \$100 for the Fair, which will go into our treasury. Mrs. Catharine Mains, of Coldwater, Mich., left us a bequest of \$200. Special contributions have been made to the Tokio Home; and the one in Kiu Kiang has been helped to the amount of \$500.

A decidedly successful effort has been made to interest young ladies in our work, and in each conference a young lady has been appointed to lead this line of advance.

Over five hundred mite-boxes have been sold, from each of which we may hope to receive, the coming year, from one to ten dollars, making this no insignificant source of income. We shall be disappointed if our mite-boxes do not bring in over \$1,000 before our next anniversary.

Altogether the treasurer's receipts have been :—

Receipts, including balance on hand . . .	\$15,878 94
Disbursements . . . . .	14,992 75

The Medical Education Committee has received from different sources, all aside from the regular contributions of the Society, \$601.82.

Two ladies have been assisted in their medical education, one of whom has gone to her work. We hope to send the other soon.

Our uniform readings have been suggestive and helpful. During the coming year we will write and read and talk about China, South America, Bulgaria, and Africa. Our work for the year has been the support of five missionaries, one assistant missionary, three students, thirty-six orphans, several Bible-women and day-schools, besides paying the larger part of the cost of building the Tokio and the Pachuca Homes, sending Dr. Howard to Peking, and many minor items of expense.

Our foreign work has prospered during the year. Our missionaries have been kept in health. We have lost none from the ranks by death, recall, or transfer to the parent Society, for all of which we are profoundly thankful.

We trust that the coming year will be abundant in results for God.

JENNIE F. WILLING, *Cor. Sec.*

#### WESTERN BRANCH.

**OFFICERS.** — *President*, Mrs. Bishop Andrews.  
*Recording Secretary*, Mrs. F. Butler.  
*Treasurer*, Mrs. E. K. Stanley.  
*Corresponding Secretary*, Mrs. Lucy E. Prescott.  
*Assistant Corresponding Secretary*, Mrs. Mary C. Nind.  
*State Secretaries*, Mrs. Angie F. Newman, Mrs. U. B. Wilson.  
*Conference Secretaries*, Mrs. E. W. Beazell, Miss M. J. Beck, Mrs. Dr. Wetmore, Mrs. J. C. Scott, Mrs. Isabel M. Hartsough.  
*Managers*, Mrs. C. D. Miller, Mrs. J. C. Read, Mrs. Dr. C. B. Willis, Mrs. A. D. Wright, Mrs. E. Dimmitt, Mrs. A. T. Vorse, Mrs. T. Vincent, Mrs. M. C. McCoy, Mrs. M. F. Gray Pitman, Mrs. Barnet.  
*Mite-Chest Agent*, Mrs. M. B. Muffy.  
*Auditor*, J. W. Muffy.

#### REPORT.

We have the pleasure again, after the labors of another year, of meeting and rejoicing together over the seed sown, and fruit gathered into the Master's garner.

We hail the return of these anniversaries with a sublime joy, not that we celebrate our own achievements, but that we are permitted to swell the hallelujahs over what God hath wrought, and as we recount the victories won, receive a stimulus to greater activity in sending the gospel to heathen lands in the year to come.

We now report the States in order.

**MISSOURI.** — We are happy to say that there has been an increasing interest through the State. Six places report members or money.

**KANSAS.** — In this State there are four active societies. The Conferences in Missouri and Kansas were visited by Mrs. Newman, with blessed results.

**NEBRASKA.** — The indefatigable State secretary reports again this year an increase in every department of her work; and when we consider the disabilities under which the ladies of that State labor, it is truly wonderful what they have by the good hand of God been led to accomplish.

**COLORADO.** — Mrs. Wilson was called to watch beside an invalid son, who has since passed to his rest, and the work she loves so well has been done by other hands. Mrs. Wilson's report shows her abiding devotion to the work.

**MINNESOTA.** — On account of the ill-health of Mrs. Cobb, State secretary, the work has devolved upon Mrs. Nind, who reports the State in a prosperous condition, the list of life members nearly doubled, and more money sent to the treasury than last year.

Mrs. Nind represented our interests at the Conference, and was greatly cheered by the consecration of ministers' wives to the cause and by the urgent invitations from the ministers to their charges.

**IOWA.** — Mrs. Hager's report is not as complete as she desires to present from the banner State. From the treasurer's statement, we doubt not there would have been a much larger membership given if all auxiliaries had been heard from.

The Iowa, Northwest Iowa, and Des Moines Conferences were visited by their respective sec-

retaries, Miss Beck, Mrs. Scott, and Mrs. Hartsough, and they report the Woman's Foreign Mission Society constantly growing in the favor and receiving the co-operation of the ministers.

#### TOTAL REPORT FOR THE BRANCH.

Auxiliaries . . . . .	183
Membership . . . . .	4,238
Life members . . . . .	275
Honorary managers. . . . .	15
Honorary patron . . . . .	1
Subscribers for H. W. F. . . . .	1,244

In addition to the above, there have been auxiliaries formed in Wyoming Territory, one person constituted life member, and the money forwarded to Mrs. Stanley.

The appropriation for foreign fields for the past year was \$7,802.40. We turn now to what has been accomplished in those fields.

The work in India, in charge of Miss Blackmar, has been the orphanage in Paori, Srinuggar Girls' School, and district work. Miss Blackmar says of the girls in the orphanage, "Four have been taken into the church, and given good evidence that they are learning to conquer sin."

The report from the Bareilly Orphanage was never better. Letters have been received from the girls supported by our Branch which have been very gratifying to their patrons.

This work in Khera Bajhera, Seetapore, and Gonda is all in charge of Mrs. Badley, who has written frequently and at length of its progress. There are three Bible-women in Khera Bajhera and three in Gonda. The schools are much the same as last year. During the early part of the year, when the Bible-women were finding new places in which to teach and new women desirous of learning, and every indication of prosperity, the cholera broke out in the city and all the surrounding country, so that these efforts were for a time paralyzed; but the scourge was removed, and the work resumed with happy results.

Provision was made to support two deaconesses in Foochow, China, besides the two employed last year, and open two new schools. Mrs. Plumb has not succeeded in extending the work. The deaconesses already employed are very efficient, and the schools in good condition. Our work in Peking has been the support of Miss Porter, who, having given five years of devoted service for Christ, has for a few months gladdened

our hearts by her presence and words. God having graciously restored her health, she hopes to return to her field of labor in the fall. The Western Branch assumed \$2,000 for the Home in Tokio, Japan. In raising this money the work has been greatly facilitated by Miss Schoonmaker's letters, full of earnest pleading and tender pathos.

The full amount has been forwarded to Miss Schoonmaker, the building completed, and Miss Schoonmaker, with Miss Whiting, who a short time since joined her from the New York Branch, has organized a very flourishing school in their beautiful building.

Mrs. Glass and Miss Hartsough, of Iowa, are supporting two bright little girls in the orphanage in Mexico City, in charge of Miss Warner, who sends a very gratifying report of the children.

Many of the women of the church are learning that systematic giving is the true method of enjoying what God has given, and are proving experimentally the truth of that saying of the Lord, "It is more blessed to give than to receive," to those who have not learned this beautiful lesson.

#### TREASURER'S REPORT.

Balance Feb. 10, 1876 . . . . .	\$1,304 41
Receipts Feb. 10, 1877 . . . . .	8,139 40
Total . . . . .	\$9,443 81
Disbursements . . . . .	7,093 69
In Treasury, Feb. 10, 1877 . . . . .	\$2,350 12
LUCY E. PRESCOTT, <i>Cor. Sec.</i>	

#### APPROPRIATIONS FOR THE YEAR 1877-78.

THE meeting of the parent Board not occurring until after this report is required to go to press, the approved appropriations for the year cannot be published until August.

#### REPORTS OF MISSIONS.

##### INDIA.

##### BAREILLY.

##### Zenana Visiting.

Mrs. Thomas, *Missionary*; Mary M. Thomas, Mary Alexander, Linda Coit, Fannie Mason, *Bible-readers*.

The work has been so varied and changeable during the year that it seems quite impossible to give a full or satisfactory report in any depart-



ment. The first three months were spent in the hospital and dispensary, there being no one here to take Miss Swain's place. Since the 1st of July the zenana schools and the work among the Christian women have been in Mrs. Waugh's charge. The zenana visiting is the only Hindustani work I have retained. Two of the Bible-women were employed by Mrs. Waugh, and the other four have regularly visited the zenanas that were open to them. They report twenty-five families regularly visited and other occasional visits.

The Bible-women engaged in this work are supported by the New York Branch.

*Schools.*

Mrs. Waugh, *Missionary*; Clementina Butler, Fanny Moulton, *Bible-women*.

For the past five months the schools and Christian women have been under my care. We have four schools in the city, three Hindoo and one Mohammedan, and one on the mission premises for Christian women. One of the Bible-women visits two of the city schools each day. The average attendance of the four schools for the year is sixty. During the past few months we have established Sunday schools in three of the city schools.

The Mohammedans were so afraid of the name of *Sunday* school that the parents refused to let the children come on that day. Some of the mothers came, however, to see and hear what we intended to do. We read the lesson, showed them the "Golden Text" and picture-cards, and sung for them, and they were very much pleased. They said *they* had no objection to their children learning these things, but they were sure the fathers of the children never would let them come on Sunday; they would be glad, however, if we would teach them these things some other day. So we arranged a *Sunday* school for *Saturday*.

SCHOOL FOR CHRISTIAN WOMEN. — The number of names on the roll is nineteen, but we never can have that number present at any one time. Nearly all the women have little children, whom they must bring with them, and often the little ones are sick, so that their mothers are necessarily absent for a week or more at a time. To keep up classes is far beyond our ambition; each woman when she returns begins again where she left off. Some are very anxious to learn, and through all their difficulties and family cares

study well and make progress; others do not care to improve, and make hard work for themselves and their teachers. Our best pupils are the little girls, who, though they each have a baby brother or sister to care for all day, attend regularly and work faithfully both at their books and in the sewing class, which meets after the other lessons are over. One of the Bible-women has charge of this school. There are about forty Christian women in the station, who are divided into two classes for religious instruction. Some of them are true Christians who walk every day very near to Christ.

The monthly missionary meeting has been kept up most of the year, and the members have given their pice cheerfully. We have also a promising work among the sweepers of the city, — a work mentioned in last year's report as having been closed on account of a widow's becoming a Christian. They meet in the house of a Christian, often as many as thirty women, and we read and sing, and talk and pray with them.

These schools and Bible-women are supported by the New York Branch.

*Orphanage.*

Miss Sparkes, *Superintendent*; Miss Jore, Miss Bond, *Assistant Zenana Training Teachers*; Ella Moses, Mary Fletcher, Mary Webster, Charlotte Crooks, *Pupil Teachers*. Also four Munshis and two Pundits.

We close the year 1876 with one hundred and fifty-four girls in the orphanage; eighteen new ones have been received during the year, nineteen have married and left us, and three have died; twenty-two have been received into full membership in the church, and thirty-six by probation. Of the eighteen girls received this year, none have been made over to us by government, and nine of the number have Christian parents living, but who are not only miserably poor, but ignorant and utterly unfit to care for their children. All received this last year are young, none exceeding eight years.

One of the three girls who died was a baby, who came to us ill, and lived but a few days after coming; the other two, Eva Miller and Naomi De Newark, were seventeen and eighteen, both girls of firm Christian character, and much loved by all in school. The testimony they left behind was such as to leave no doubt or anxiety in our minds in regard to their future. Of the nineteen

who have married this year, some are employed as teachers, Bible-readers, etc., in different parts of the mission, and give encouraging reports of their work thus far; others are scattered in the villages round about, where they have every opportunity of letting their light shine, as in many instances they are the only Christian women in the village.

During the latter part of the year we have been spiritually greatly strengthened in the orphanage. Very many of the older girls have been led to make a fuller consecration of themselves to God and His work than ever before; others have received a measure of new light and quickening, and still others have newly found the Saviour.

All of the twenty-two who were received into full membership this year give good evidence of a change of heart and life; and among the probationers, those who have newly given their hearts to Christ, many are already letting their light shine brightly. Miss Jore has conducted the teachers' meetings alone, and had almost entire charge of the educational department of the orphanage this year; she has been faithful, earnest, and efficient as ever, and the girls have made good progress in their studies. The promotions which took place last week were very general.

Our Normal class girls have given good assistance in teaching this year, and all of them are Sunday school teachers. Their visits to the city with Miss Bond have been kept up all the year.

#### Medical Work.

Miss Green, M. D., *Missionary*; Mrs. Piyari Banerjea, Mrs. Rebecca Gowan, *Assistants*; Bertha Sigler, *Medical Student*.

Without great variety or incident, the work of the year has gone steadily on. The work has been confined chiefly to the dispensary, varied occasionally by calls to the city. Patients of all classes have come to the dispensary, and a very pleasing feature in this part of the work is that, for the last few months, many more from the higher classes have come in proportion to their knowledge of and confidence in our work. The city practice is not extensive, and has so far been confined, with but three or four exceptions, to the better classes, those who are able and willing to pay. Access to some of the wealthiest families in the city, in some instances, has been obtained.

No European patients have been in the hospital during the year, but other patients at various times have come, so that there is always some one here; most of these have been native Christians, some Hindoos.

In view of Miss Swain's departure, it was deemed best to separate the Bible-women's work from the medical, with which it had been associated for some years. One of Miss Swain's medical class, Emma Shipley, is doing a good work in a neighboring village. Receiving supplies from our dispensary, she attends those who come to her, and during the year has sent in the names of fifty-five persons so treated.

The number of patients since Jan. 1, 1876, up to the present writing, prescribed for at dispensary is . . . . .	2,322
No. of prescriptions dispensed . . . . .	6,127
" visits to zenanas . . . . .	44
" " native Christians . . . . .	35
" patients in hospital . . . . .	26

In response to an application made during the year, the government has furnished us with a Grant-in-aid, giving us a yearly supply of medicines, instruments, and hospital necessities, asking in return only a few statistics. From the native patients alone Rs. 150 in fees have been received, and from European patients outside, Rs. 200, making in all Rs. 350. The buildings are free from debt, and the rent of the ground goes into the hospital fund. This work is supported by the New England Branch.

#### KHERA BAJHERA.

Julia Fieldbrave (*Native Pastor's Wife*), Cornelia Jordan, Milcah Briscoe, *Bible-women*.

Milcah Briscoe writes as follows concerning her work: "I visit the women in two villages. In Bajhera there are ten houses where I am gladly welcomed. In Khera there are six houses where I visit, and where the women hear me gladly. In each of these villages there is a school for girls which I went to regularly. In one there twenty-five girls, and in the other thirteen. In every respect there has been progress in this work during the year. Julia Fieldbrave and Cornelia Jordan have taught the Christian women, and, when able, have visited from house to house in the villages.

This work is supported by the Western Branch.

## AMROHA CIRCUIT.

Bella Cutting, *Native Pastor's Wife*; Lois Judd, Elizabeth, Phebe, *Bible-women and Teachers*.

This is a country circuit about twenty-five miles square, and it includes eight smaller circuits. There are from twelve to fifteen villages in each of the smaller circuits, in which Christians live, making over one hundred villages in this field.

At Babukhera there is a girls' boarding-school, but for lack of the aid required there are but few girls there at present in charge of Lois Judd, the wife of the preacher. This sister also goes with her husband to the surrounding villages and holds meetings with the women. There are several girls from the Moradabad Girls' Boarding School married in this circuit, who also aid her much in this work. The large girls of this entire circuit are some of them sent to the Moradabad school for instruction, and it is worthy of note that the brightest girls of that school are our village girls; and this also is remarkable in India, — that our girls at present are being better taught than are our boys.

This work is supported by the New England Branch.

## SUMBHAL.

Eunice Turner, Emma Hedges, Martha, *Bible-women*. Five non-Christian teachers.

Our most interesting work, perhaps, here is the visitation of the Christian women to the homes of the Hindoo people. Two of the Bible-women especially are very faithful, earnest workers. Martha visits regularly in the homes of the class of people from which she came, and is well received and greatly respected. Eunice Turner works also in the schools, visiting each school regularly, teaching Scripture and hymns, as well as examining the schools. There are five of these schools now, all among Mohammedans.

## CHANDOUSI.

Matilda Adams, *Bible-woman*.

This is a very important business city, with a population of 34,000, mostly Hindoos.

The Bible-woman has labored faithfully wherever the way has opened. The women and girls of the Christian families residing here receive instruction daily, and in one part of the city, near the mission premises, several women of the Chumar caste are visited and instructed regularly. The

lady physician at Moradabad was called to the family of an influential Bengali Baboo, employed in the railway office here, and through his influence the Bible-woman was invited to visit in this house, and she has been teaching there regularly for some months.

The work in Sumbhal and Chandousi is supported by the Northwestern Branch.

## BUDAON.

Berenice Steele, Helen Magee, Maharam Khan, Mary Pitman, Lachmi, Parbati, Khairan Kahn, Nabban Khan, Claudia Dutt, Fanny Peters, *Bible-readers and Teachers*.

This work was for several years under the charge of Mrs. Hoskins, who was obliged, on account of ill health, to return to America early in the year. The Bible-women and teachers have been carrying on the work under the supervision of Mr. Wheeler, who writes as follows: "In the Budaon city and circuit at the close of this year there are sixteen girls' schools, with 235 girls in attendance. Fifteen of these schools are in Budaon city. One of them is among the low-caste people, two are among Hindoos, one is for Christians, and the remaining twelve are among Mohammedans.

I may mention, as particular items, that the Christian girls' boarding-school in Budaon is still maintained. I cannot say that its success is great, nor that there is reason to be discouraged. Native Christians, like other Christians, dislike to send their children from home, especially as they themselves are uneducated; yet there are many reasons for thinking that the progress will be as rapid in the direction of Christian female education as means and appliances will be found to carry it on.

Work supported by the New York, New England, and St. Louis Branches.

## BIJNOUR.

Mrs. McHenry, *Missionary*. — At Bijnour, Josephine Merrill, *Wife of Native Pastor*; Salina, *Zenana Visitor*; Ella Porter, *Visitor of Schools*. — At Najibabad, Mrs. Rogers, Lucy A. Walker, *Bible-readers*. — At Nagina, Agnes, *Bible-reader*. — At Chandpore, Mrs. Cocker, *Wife of Native Helper*; Emily Fish, *Bible-reader*. — At Mahomedpore, Jane Baptist, *Bible-reader*. — At Mandaur, Jane, *Bible-reader*.

**MOHAMMEDAN GIRLS' SCHOOLS.** — The number of schools remains as last year, *i. e.*, five, — three in Bijnour, and one each in Najibabad and Chandpore. In Bijnour two of the Moulvies have



been displaced by female teachers, and we hope to get rid of the third. Our Bible-women are embarrassed by their presence, and in most cases we know they contradict our religious teaching as soon as our backs are turned. On the contrary the women teachers often become our most earnest learners of Bible truths. At first we could find no women sufficiently educated to teach, and there was a strong prejudice against engaging in such work. At last a young Moulvie, who is much interested in education, and is pleased with our ways of teaching, secured a teacher and opened a school in his own house, that his wife might enjoy the benefit of it. After this a second one was not so hard to obtain. At the beginning of the year, a horse and conveyance was procured for the Bible-women, and Sunday schools opened in all the day schools.

**CHRISTIAN SCHOOLS.** — The Compound School was divided this year, half the women and girls reading to Ella Porter in our compound, and the other half to Salina in the native pastor's compound. They all came together on Friday afternoon to be examined by me in their lessons and Catechism, and the Bible-women also at that time were examined on their progress in their course of study. Slow but steady advancement was thus made.

**ZENANA WORK.** — At the beginning of the year Salina's husband died, and she came into Bijnour to be near us. She took the zenana work, and soon found many new places. She is especially successful among the poor women, who listen to her eagerly. Her place was taken at Najibabad by Lucy, a girl lately married from the Moradabad Boarding School. The work in Najibabad suffered a great loss in the death of Mrs. McGregor. She was an enthusiastic worker, and was beloved by the Mohammedan women and girls, among whom she had a Sunday school. Mrs. Rogers takes her work in the zenanas.

**VILLAGE WORK.** — A Bible-woman has been teaching the women and girls at Mandaur this year. She was sadly needed, as the village Christian women are much behind their husbands in knowledge of spiritual things. At present the most hopeful prospect of immediate success is in two villages near Bijnour. Justice requires me to say that Mrs. Zahoor-ul-Huq has taken my

place in Bijnour during the last nine months of the year. Frequent letters from the helpers at various points show that the work has been faithfully carried on.

This work is supported by the New England Branch.

#### MORADABAD.

Miss L. M. Pultz, *Missionary*; Nettie Sigler, Dora Douring, Laura Iva, Kassi, *Bible-women*.

**ZENANA WORK.** — During the year there have been few changes in the work. Four Bible-women, instead of three as in the year previous, have been employed.

The influence of the medical work has been great in removing the prejudices of the people, and by its means we were admitted into the home of a very liberal and intelligent rajah. Three young women of his household are now very diligent pupils. The rajah favors female education, and has fitted up a school-room on his grounds, where we have established a school for the wives and daughters of native gentlemen.

Not by any means the least important portion of our work lies among the Christian women. They come, in many instances, from the simplest and lowest forms of village life, and need much patient instruction, yet we thankfully note much real progress among them. Their class-meetings are really very important means of grace to them. The monthly missionary meeting among them, an auxiliary to the Woman's Foreign Missionary Society, has been well attended through the year, and on several occasions has been of unusual interest. The collections have amounted to Rs. 13.

#### Medical Work.

Mrs. McGrew, M. D., *Missionary*; Shulluk, Jane Plumer, *Assistants*; Grace, *Medical Student*.

The medical work in this station has been carried on during the year in very much the same lines and after the same plans which were in use last year.

The class of patients treated at the dispensary would, I think, on comparison with similar numbers of last year's attendance, be found to be of a higher standing socially.

During the hot weather we had a great many calls to answer from all parts of the city and to all sorts of people. For the last three months, however, we have had very few new calls, owing in

part to the numerous feasts and fasts at this time of the year in both the prevalent religions. Shulluk and Grace have very good opportunities to talk to the women who come to the dispensary, and I have every reason to believe that they carefully use such opportunities. In addition to her work as medical assistant, Jane has been teaching a very promising young Hindoo woman to read.

I must not omit mentioning that through the kindness of those in authority, government has granted us an annual supply of the ordinary medicines and stores we may need, in return only asking for a few statistics.

In fees — entirely from natives — since the beginning of the current year to the date of the present writing, Dec. 6, we have received Rs. 176. From the English residents we have received from subscriptions Rs. 60. 1,174 patients have been registered as visiting the dispensary, to whom 2,392 prescriptions have been dispensed. At their homes we have visited one hundred patients or probably a greater number by at least one fifth, as accurate records have not been kept in this respect. In the Mission Compound we have had an average of from four to five patients daily.

#### School Work.

Mrs. Parker, *Missionary*; Mrs. Kelley, *School Matron*; Lizzie, Almira Blake, Ellen Angelo, Kathrina, Sophia. Victoria, *Bible-women and Teachers*; also twelve Non-Christian Teachers.

CHRISTIAN GIRLS' BOARDING SCHOOL. — There have been more than fifty different girls in the school during the year. The girls of our first class — those who first entered the school — have completed the studies of the course; one is making progress in studying medicine with Mrs. McGrew, a second is pursuing her studies further in Miss Thoburn's school in Lucknow, and two have been employed as assistant teachers in the school. In the educational department of the school, the girls have made more marked progress than in any previous year. Special religious services are held regularly for the girls, and all are divided into classes, which meet every Friday afternoon.

SUNDAY SCHOOLS. — The native Christian women and girls all attend the Sunday school held in the school building in the centre of the city. They are known as Christians, and can walk through the streets of the city without fear. This school is attended by all the Christians, and

also by a large number of Hindoo and Mohammedan boys, forming a mixed school, new and strange in an Indian city. There are seven regular classes for the Christian women and girls, and sometimes there is another one, composed of heathen women and girls who have ventured to come in and sit with us. The singing of the boarding-school girls, who have been trained by Mrs. McGrew, is one of the attractions of the school.

At the close of this school, the Bible-women and others go out two by two to Sunday schools, held where we have day schools. At present we have six of these schools, and the number is only limited by the number of efficient teachers available.

CITY SCHOOLS. — The number of the schools remains the same as last year, ten for Mohammedan girls and two for Hindoos, in which there are about three hundred girls enrolled as pupils. We have received Rs. 90 *per mensem*, government grant-in aid for the expenses of these schools, and the remainder has been furnished by ladies in America. The most successful teachers we have are those who have been taught in our schools. The visits of the missionary and the Bible-women to the schools have been specially interesting during the year.

The work in Moradabad in each of these three departments — zenana work, medical work, and school work — is especially encouraging to one who has seen the work from its beginning. For years after the establishment of the mission in Moradabad, there was not a house in the city where we could go to visit the women in any capacity. Now we are welcomed wherever we go, and the impression is steadily gaining ground that we are here to do all we can to benefit the women.

The school work and seven Bible-women are supported by the New England Branch. The zenana and medical work and one Bible-woman are supported by the New York Branch.

#### SHAHJEHANPORE.

Mrs. Knowles, *Missionary*; Fanny, *School Teacher*; Isabella, Charlotte, *Bible-women*.

SCHOOLS. — In this city and district the people are beginning to make some progress in female education, and the deep prejudice that once existed against girls' schools and zenana work has

been partially overcome. When this all-important work was commenced, there were only two schools, but now we have *twelve* in and about the city.

1. *The Chouk School*. — This is a Hindoo school. There are twenty girls of all ages, all of whom attend Sabbath school. Five of these girls can read the Scriptures, and know nearly all the Catechism by heart. 2. *Babu Zai School*. — This is a Mussulmani school of twenty-five girls. They have gone through the regular Urdu text-books in reading, and are now studying the Psalms. These girls all attend the Sabbath school. 3. *Hussainpore School*. — This is another Hindoo school of twenty-two girls. The girls have been studying Hindoo text-books in geography, writing, reading, and dictation. In the Sabbath school they have read through the Old Testament. 4. *Bazariya School*. — This is a Mussulmani school of twenty-eight girls. They are studying the third book in Urdu, arithmetic, geography, and writing. We have no Sabbath school yet in this place. 5. *Carewgunge School*. — This and two other schools have been re-formed during the past three months on account of the old scholars having left for marriages and other causes. Hence they are not so advanced as the other schools, but are promising well. 6. *Tilhar Schools*. — There are three schools in Tilhar, two Hindoo and one Mohammedan. The Mohammedan school is particularly interesting and promising. All the girls attend Sabbath school. In this school one little girl has the whole of the Catechism by heart, and the teacher uses her for the text-book to ask and answer questions. 7. *Pawayan Schools*. — There are two schools in this out-station, both a mixture of Hindoo and Mohammedan girls. The Sabbath school is a well-conducted one. In conclusion I may say that Fanny has charge of all the above schools, and that she has worked hard and faithfully to keep them in an efficient state.

Our zenana work during the year has been as encouraging to us as our school work. Isabella, our Bible-woman for the city, has been laboring faithfully in some twenty families of Hindoos and Mohammedans.

Charlotte, another of our earnest Bible-women, is working faithfully for Christ in Pawayan and

has gained access to many Hindoo and Mohammedan families.

Supported by the Cincinnati Branch

#### EAST SHAHJEHANPORE AND PANAHPORE.

Mrs. McHenry, *Missionary*; Sarah Stephens, *Native Pastor's Wife*; Mrs. David, *Wife of Head Master*; Jane Gay, Francis McArthur, *Bible-readers*; Mary List, Sarah Perin, *Compound School Teachers*.

EAST SHAHJEHANPORE. — The work in East Shahjehanpore must always be largely confined to instructing the women and girls of the large Christian community that has grown up about the orphanage and its workshops. The daily prayers and the compound schools for women and girls have been kept up. Mrs. David kindly took the former because she wished some regular work for God. Sarah Perin teaches the women, and Mary List the girls and a few of the smallest orphanage boys. Every Friday I examine both schools.

Both schools are full of life. Jane Gay teaches the schools and Sunday schools among the girls of the native soldiers in the city, and Frances McArthur visits zenanas and near villages. In one of the latter, Hataura, she is received with much affection by the women, who often weep as she talks to them. They call her from one house to another, and she can with difficulty get away from them.

PANAHPORE. — I have made but one visit to Panahpore, but was much bleased with what I saw. The native pastor and his wife are doing a noble work. The noonday prayers held by the latter for all the women of the village are an interesting feature. About a dozen women are learning to read the Bible, and the girls' school is well taught and wide awake. The whole atmosphere of the place is Christian.

The work is supported by the Cincinnati Branch.

#### LUCKNOW.

Miss Thoburn, Mrs. Craven, Mrs. Cunningham, *Missionaries*; Miss Rowe, Miss Duncan, Miss Singh, *Assistants in Boarding School*; Marilla Janvier, Agnes Massey, *Pupil Teachers*; Mrs. Lindsay, *Matron*; Miss Heming, Miss Mispelaar, *Zenana Teachers*; Caroline Richards, Ellen Richards, Catherine Massey, Elizabeth Jhabbe, Elizabeth, Rosamond Herring, *Bible-women*; Adeline Singh, *City School Visitor*.

ZENANAS. — The work among the Bengalis is the most advanced and encouraging, not only



because it was begun first, but because they, or the class of them living here, are willing to be taught and often anxious to learn. They not only pay for their own books and work materials, but give something towards tuition. During the past year we have collected from them for this purpose Rs. 55. Mrs. Mooney was obliged to withdraw from this work early in the year, and on the 15th of March Miss Heming came to fill the vacancy.

In the Hindustani zenana work also a change was made, Miss Mispelaar exchanging places with Miss Rowe, whose health did not admit of laborious zenana visiting, but who has been equally useful in the boarding-school. These, with the Bible-women, have visited and taught wherever they could gain admittance.

Miss Blackmar's arrival on the 1st of November gave a new impetus to the work; and if she can remain to supervise and assist in it next year, its efficiency will be greatly increased.

Miss Mispelaar's salary and that of three Bible-women are paid by the Cincinnati Branch; Miss Heming's by the Philadelphia Branch; and that of the three remaining Bible-women, by New York.

**CITY SCHOOLS.** — In this most difficult and discouraging part of the work there is nothing new to be recorded; but lessons have been imparted and the word has been taught of which God has said that it shall not return unto Him void. The schools are supported by the Philadelphia Branch.

The Sunday schools have been better attended than those of the week days. The Hindustani Missionary Society has met regularly every month and has contributed in mites the sum of Rs. 21-4-9. This has been set apart, as last year, to buy books and tracts for the zenanas and to help in Sunday-school work.

**BOARDING SCHOOL.** — The school year closed Nov. 30, with one hundred and sixteen names on the roll, sixty-five of which were in the boarding department. The whole number enrolled during the year was one hundred and thirty-seven, and the number who entered the boarding-school, seventy-five. A number of girls have professed conversion, and give evidence of a genuine change of heart. The prayer-meetings on Sunday afternoon have been profitable, and the girls who teach in the Sunday schools have been zealous and faithful.

A large number of East-Indians have entered the school, nearly one third of the entire number being of that class. The girls take the vernacular studies like the others, and some of them are making good progress. Although we have so many classes and so many shades of complexion among the girls, the school is almost entirely free from caste feeling, and all live together in perfect harmony.

The boarding-hall having been built to accommodate only fifty girls, we have been very much crowded this year. An addition has been commenced, but only the wall of the compound and some out-offices have been completed; rooms will be added in cottages for self-boarders as soon as the money can be obtained.

Just before closing for the vacation we received a pleasant visit from Bishop Andrews, which was made the occasion for distributing to the girls a box of gifts sent by a Juvenile Missionary Society in Sewickleyville, Pennsylvania. If the generous members of that society had been present, only they could have been happier than the girls who received their kind tokens of love.

Miss Duncan's salary and four scholarships are received from the Cincinnati Branch. Miss Rowe's salary and two scholarships from the Northwestern, and two scholarships from New York.

#### BARABANKI.

Mrs. Janvier, *Pastor's Wife.*

It has been found very difficult to establish schools in the small stations of the Oudh district. This year, however, by God's help, we have been enabled to keep up two schools, although they have not been very well attended. Some zenana teaching has been done by the pastor's wife without any expense to the mission.

The schools are supported by the Cincinnati Branch.

#### HURDUI.

There is a Hindoo school in this place, with an average attendance of fifteen. There is also a school on the mission premises, attended by ten women and girls, all of whom are Christians. A zenana school has lately been established for Bengali women whose husbands occupy respectable positions in government employ. This school is especially interesting and promising, as the women

take great delight in learning, and make rapid progress.

This work is supported by the New York Branch.

#### CAWNPORE.

Jumna Kur, who is still the zenana teacher, visits and gives instruction in about twenty families. Mrs. Mansell opened a school in her house, which did well until September, when it was closed by her death. Mrs. Mansell was eminently fitted to do this; but it pleased the Lord of the vineyard to call her to a wider sphere.

The Philadelphia Branch supports the work in Cawnpore.

#### GONDA.

Mrs. Badley, *Missionary*; Nellie Peters, Harmuzi Haqq, Sooki Singh, *Bible-women*.

During the first months of the year our work was going on encouragingly. Nellie and Harmuzi went daily into the zenanas, and were finding new places in which to teach and new women who were willing to learn. Just as everything seemed to indicate a prosperous and successful year, the cholera broke out in the city and all the surrounding country. It did not cease its ravages until our work was entirely broken up. Since the commencement of the cold season the work has been again resumed. There are twenty houses in which regular visiting is done.

Sooki is only a beginner in the zenana work. She was married to our colporteur in May. She is a Bengali, and cannot speak Urdu well, but is making progress in her studies, and takes great interest in the work. Harmuzi is even more earnest and useful than last year, and in the midst of great hindrances, she has continued cheerful in her Christian experience. She does her work well, and truly "grows in grace" from day to day.

#### NAWAB GUNGE.

Libbie Joel, *Bible-woman*.

From Nawab Gunge, Libbie Joel writes as follows:—

"I have now been working in this city one year and two months. I now visit in fourteen houses, and they receive me with pleasure, and leave all their work to listen to me read and sing."

#### ELLENPUR.

Kitty Downey, *Native Preacher's Wife*.

I have had the pleasure this year of visiting our work in the jungle, where I spent several days with Kitty and one or two other Christian families there. During the year another family has been added to our little number. The man, a Hindoo, professed to be able to cast out devils, and he earned enough to support his family from this practice. From the preaching of the missionary and native preacher he was brought to Jesus; and he and his family, consisting of his mother, his wife, and three children, were baptized.

The "Grant" is thickly settled with villagers, who cultivate the fields. The women work all day amongst the wheat, *dal*, and other grains, weeding and watering the small fields. On Sunday I gathered them together to hear me talk. Over fifty came, and listened with pleased faces while I sang, and asked me a great many questions about the hymns.

#### COLONEL GUNGE.

Mary Masih, *Bible-woman*.

The two schools in Colonel Gunge are still in a prosperous condition, there being about fifty girls in regular attendance. At the examination taken two weeks ago, some of the little girls recited from eight to ten *bhajans*. Almost all repeated the Lord's Prayer and a good part of the Catechism. They have made improvement also in their daily studies. The preacher's wife has eight houses in which she visits regularly.

#### BARAICH.

Mrs. Bernard, *Native Preacher's Wife*.

There are at present two schools in this city. One has been in session only a month, and the girls are not yet able to read. The other school, of about three years' standing, is in a very prosperous condition, so far as attendance is concerned. In the two schools from forty to fifty girls are taught.

There is no systematized zenana work carried on here. The Christian women, Susannah, Mary, and Waziran, do what they can and attend to their families. It is a promising place for a good, earnest, Christian woman to work.

The work at Gonda and Baraich is supported by the Western Branch.

ROY BAREILLY.

Mrs. McMahon, *Missionary*; Salome Isa Das, Angelina Barnabas, *Bible-women*; Muradan, Maulvi Alla Bakhs, *Teachers*.

**SCHOOLS.**—Two schools have been closed during the year. One of them had been in progress for the past six years and was the most advanced and the best school we had. It was swept away by a wave of Mohammedan zeal. The children were forbidden to learn any more religious truth from us or to come to the Sunday school, and it was thought best to close it. For the other school a teacher was secured from the Government Normal School at Lucknow, and great hopes were cherished as to what might be done, but the woman seems to have been an opium-eater and wholly inefficient in the work of teaching, although she was quite qualified in acquired knowledge. There are at present two schools doing fairly well. The two Sunday schools are kept up in connection with the day schools. One Bible-woman has been at work in the city and one at Bhojpore, thirty miles from here.

Angelina Barnabas is the wife of the headmaster of the mission school. She receives only what the wages of a servant amount to, as she has two little children and must have some one to look after them.

Salome has visited in six different villages during the past year, generally going with her husband. In Bhojpore, where they live in the midst of heathen relatives, she says, "I go to nearly every house. There is no longer any fear of me. In the other villages, I go to four and five different houses, and the women of the village collect at those places."

The Bengali zenanas were visited regularly until June, when Mrs. Plomer having removed from the station, they were necessarily given up.

This work is supported by the New England Branch.

NYNEE TAL.

Mrs. Judd, *Missionary*; Florence Gowan, Phebe Das, *Bible-readers and Teachers*.

The work here has been conducted on nearly the same plan as last year. Miriam, with her husband, was removed to Eastern Kumaon, and as the work of Phebe is mostly among the female patients who come to the dispensary in Bheem

Tal, our principal helper has been Florence Gowan. Of the work in Haldwani, Florence, who was in charge, writes, "The girls' school has numbered thirty. We have also visited the women in the bazar and villages around, as well as talked with many who have come to our place, who confess the truth of what we tell them of the Saviour."

In Nynsee Tal the school has numbered about the same as for several years past, but an increased interest and advancement have been manifest. The girls have also attended the Sunday school and services. The work in the bazar has been specially encouraging, and the progress of those taught marked.

Near the close of the season we visited Dwara-hath and the surrounding villages. Our native doctor and his wife are the only Christians at present there, and Mary has not been able to establish a girls' school; but I found her winning the hearts of the women and girls by her loving, genial ways, and we hope it may be the more effectually to point them to the risen Lord.

The work in Nynsee Tal is supported by the Baltimore Branch.

PITHORAGARH.

Mrs. Gray, *Missionary*; Miriam, *Teacher*.

In reference to the work in Pithoragarh little can be told different from the report of a year ago. The girls' school has been kept up steadily, the numbers in attendance being about the same, but the scholars changing from time to time.

Georgiana, the wife of the native preacher who helped us a little last year, left at the beginning of this and went to the plains. In her place we have Miriam, a nice young woman, whom we had known for years as a girl in the Almorah Orphanage. In spite of delicate health, she is working away faithfully, and now, during my absence, is keeping the school up by herself.

So far this school has received no funds from the Society.

GURHWAL.

PAORI.

Mrs. Gill, *Missionary*; Miss Blackmar, *Orphanage, Boarding School, District Work*.

**ORPHANAGE.**—Beginning the year there were ten girls. In May one was married, and one of the remaining little ones, aged five years, died.



In August another, of four and a half years, died. In June two more were sent from Kumaon. The girls have had the usual instruction in school, and have made fair progress in their studies.

Four were taken into the church in full membership, and there was good evidence in their daily life, and that they were learning to conquer sin by the help of God. In April Mrs. Stretton came from Moradabad to recruit her health and spend some time with her daughter, the wife of the head master of the boys' school. In June she was engaged as matron of the orphanage, remaining till October. She taught them in their sewing, fancy knitting, wool work, etc. From October, Mary Wheeler, the wife of the native preacher, took charge as matron and teacher.

**BOARDING SCHOOL.** — At the beginning of the year there were four Hindoo girls from villages, the daughter of a native Christian, and a widow, a mere girl, as boarders. As has been stated in a former report, four rupees are given to large girls, three to the smaller ones, to provide them food and clothing. They are called boarders to distinguish them from the Orphanage girls, as they live and make their arrangements entirely separate.

Of the five from outside, but two returned after the August vacation. Of those who did not return, one was sold by her mother to become the wife of a man who already had one wife. Another did not return because she could not get the full amount for her food that the large girls do. The third was taken away because the father could not make as much money out of her attendance as he wished. It had been decided best to give the girls the money, and not help them at all in spending it. But it appeared that the parents were always making visits soon after pay day, and that they brought a little food and took all the money. The girls for want of supplies were thus tempted to dishonesty or debt. We considered it as well then to teach them how to lay out the money to the best advantage; and though the girls were more comfortable, the motives of the parents were discovered. These facts certainly do much to dispel the illusion that these people stand reaching out their hands eager for gospel truth. Yet, while it may make the work more difficult, it is also more urgent.

Of the two who returned we can speak with satisfaction. The elder is a nice bright girl and learns readily. She received baptism in October, having given evidence of change of heart.

**DISTRICT WORK.** — There were five schools in Gurhwal at the beginning of the year. One was closed, as it seemed quite fruitless. The average attendance of another was eight girls. It is really impossible to keep up schools in the mountains so far from the mission, without allowing the brothers and other male relatives of the girls to come with them.

The school in Srinagar bazar is doing tolerably well, — an average attendance of twenty girls of good class, who are very much attached to their school, though the teacher is anything but efficient. I told her she must read more herself. She bought a Testament, and read it to the girls, who were so pleased with the beautiful story of Jesus that two of them brought pice and paid for one each for themselves. There is another school for low-caste girls, numbering something more than a dozen. Five miles from the city, but in the same district, is the school mentioned in last year's report as having been started by a pundit in a room he built for the purpose. The school is flourishing; has more than doubled its members.

Some of the money sent for the medical work was used in procuring a case of medicines, measures, etc., with book of instructions, recently prepared by Dr. Moore, for the use of Europeans living in isolated stations where there is no physician. The medicines were received in June, and until October about forty cases were treated successfully.

Of the Christian women whose names have appeared in former reports there is not much to say, though they are still in Paori. There is but one who can speak the language of the village women, — Milda, the wife of the native preacher. She went with the girls occasionally to Chopra, and helped some in teaching a class of Christian women; but illness of self and family prevented her doing much. Sarah Odell taught in the orphanage for a time, then concluding she must have higher wages, but finding she could get no more, decided to leave the work. She is a plains woman, and can neither speak nor understand the hill dialect well enough to be sent out as a Bible-

woman. Alice was not proving a success as a Bible-reader, and was advised to attend the school, which she did gladly. Afterward a woman was needed to accompany Tagli to Chepra, and Alice was taken, receiving a small salary. Considering the fact that for several years there has been a call for one of our Society to be stationed in Paori, and that this year one has been sent, it seemed well to give some detail as well as a general summary.

## CHINA.

### FOOCHOW.

Miss Beulah Woolston, Miss S. H. Woolston, Miss Sigourney Trask, M. D., *Missionaries*; Mrs. Ettie E. Baldwin, Mrs. S. Moore Sites, Mrs. Julia W. Plumb, Mrs. Mary E. Chandler, *Wives of Missionaries having charge of work in connection with Society.*

"As they that watch for the morning" has long been the experience of weary waiting on this mission, "The day breaketh" may be given as its present one.

It seems now to have all the equipments for successful work in good running order, and best of all, the spirit of the living creature within its wheels.

Boarding-school, hospital, day schools, and deaconesses are doing now their steady work in that old centre of civilization and heathendom, which is being honeycombed and undermined.

**GIRLS' BOARDING SCHOOL.** — This school was commenced in 1859, and is under the charge of the Misses Woolston. The name of the present teacher is Chieng Taik King. The present number of pupils is thirty-one, three of whom also act as teachers. Fourteen are members of the church, eleven of whom were received into the church Christmas day, 1876. Thirty-three girls have graduated from the school, of whom six are now engaged in teaching day schools, and one is studying medicine. Expense of school, \$776.70. Miss Woolston writes, "They are all trying to be good girls, though they do not always succeed, but there are none at present that can be designated as naughty or troublesome. Only one left at the close of the year, an intelligent, capable girl. She is now reading medical books with the idea of becoming a doctor."

"Our sending girls out of school to go back to

their own homes has done a great deal to break down native prejudice, and I expect the sending out of the foundlings to work for the good of their own people will do much now. We cannot expect in a day to overcome prejudices centuries old.

**MEDICAL WORK.** — This is under the charge of Miss Trask, M. D. During the year dispensary work has been carried on in a small building within the mission compound. The new hospital is now completed, at a cost of \$5,000. It is a commodious structure, ninety-six feet by fifty-eight, combining residence for the physicians with ample ward-rooms for forty in-patients, drug-room, surgery, reception-rooms, and rooms for native nurses and medical students. Mr. Baldwin writes, "The building is well arranged and commodious, probably the best for the purpose in China, and in every way creditable to the Society." Mrs. Baldwin writes, "This is a noble building for noble work, and an honor to our Society. I know it will be a great power for good." The full report of the dedication of this hospital, with most interesting and imposing ceremonies, has come to us through a commercial paper published in Foochow, that also bears high tribute to the work contemplated and the work wrought. During 1876, number of patients, six hundred and eighty-one; surgical operations, fifty-eight; visits to native houses, two hundred and seventy-three; prescriptions given, 1,243.

**DAY SCHOOLS.** — Twenty-one are in progress, with three hundred and fifty-one pupils, in villages more or less removed from Foochow as a centre, supervised by the wives of our missionaries and the Misses Woolston.

**DEACONESSES.** — Eleven are employed, analogous to the Bible-women of India, who visit among their countrywomen with earnest simplicity and devoutness, telling them in their own tongue the wonderful works of God.

A child's paper, *Glad Tidings*, is also published, with a circulation of 1,200 copies per month, and with its truths, its stories, its illustrations, is a matter of great interest.

### KIU KIANG.

The work at Kiu Kiang, under the care of Miss Lucy Hoag and Miss Gertrude Howe, has been in progress for five years. It comprises a

boarding-school for girls, numbering twenty-three scholars, a few of whom have been under instruction since the first year. There is also the beginning of an Orphanage, and the Rice School, at Kung Lung.

The long needed and desired new building for home and school has been erected the past year. It is situated in a higher and healthier part of the city than was the old rented warehouse which has accommodated the school up to this time, and will not be subject to the incommodiousness of six inches of water on the lower floors when the river overflows its banks. For eight months of last year our dear girls in Kiu Kiang suffered from the inconvenience and ill health arising from this last-mentioned state of things. At last they have a comfortable house in a healthy location, and we trust that the courage and patience exercised in these petty annoyances may find their reward, and that new and broader fields may open in this land.

Three converted native Chinese women are employed in this mission, — Mrs. Tong, who spends much of her time visiting from house to house, also assisting in the school; Mrs. Shoa, an assistant teacher; and Mrs. She, who has charge of the little school at Kung Lung. This last consists of about twelve girls who have their rice given them.

Four little orphans are cared for, two being adopted by the missionaries themselves, one under the patronage of the Northwestern Branch, and one cared for by a young ladies' Society in Philadelphia.

#### PEKING.

The work of the Woman's Foreign Missionary Society was commenced in this mission in 1872 by Miss Maria Browne and Miss Mary Q. Porter. A steady advance has been made, and no missionaries express a greater love for the work, or a more steadfast faith in the final triumphs of the gospel, than do those connected with the Peking station. This is not because everything has been prosperous and successful, but in spite of the innumerable obstacles which attend all efforts to evangelize China. Our present missionary force in this field is Miss L. L. Combs, M. D., and Miss Letitia Campbell. Miss Leonora Howard, M. D., has been recently sent out to join Miss

Combs in her medical work. Miss Porter, now in this country, expects to return early in the autumn.

The girls' school numbers sixteen.

Four connected with the school have received Christian baptism, and are members of the church; several of the others give good evidence of having passed from darkness into light. Many women have been brought under Christian instruction through the school, and much is hoped from the influence of the girls who shall go out therefrom.

The medical work carried on by Miss Combs is an important part in the efforts being made to reach the women of the city. Many would have been discouraged by the difficulties to be overcome in establishing it, but Miss Combs's love for her profession, her untiring zeal, and her unwavering faith that God would give ultimate success to her efforts in His cause, have carried her triumphantly through the trying pioneer years of a medical missionary woman. The prejudices against this and all other work for Chinese women has by no means passed away, but the day dawneth.

New opposition has recently been manifested to schools for girls, but nothing serious is anticipated.

It is hoped that Bible-women will soon be at work regularly here. One woman of unusual earnestness and zeal comes four hundred miles from Peking to learn of the "doctrines," and after a few months' instruction from the missionaries goes back to tell of Christ to her less favored sisters. Other women are being taught, and encouraged to undertake the same blessed work.

An auxiliary to the Woman's Foreign Missionary Society was organized here a year since, and the money raised is being used to carry the gospel into other districts.

#### JAPAN

is one of our most promising fields. Miss Schoonmaker and Miss Whiting are at last settled in their new home. Miss Schoonmaker writes of the building: "It is within the limits of the Foreign Concession. The location is most beautiful and healthful, and affords a lovely view of one of the finest bays in the country.

"It is a trial to give up the hope of being located outside of the Concession, right among the



natives; but with the knowledge I now have of Japanese character, I would not dare to advise buying property under Japanese name, and that is the only way it can be bought outside of the Concession. This will be the third, perhaps the fourth, boarding-school in the Concession; but after a little hard work, I hope to establish a flourishing school here, and with Japanese helpers, shall hope to be able soon to begin day schools in different sections of the great city of Tokio."

### SOUTH AMERICA.

#### ROSARIO.

Miss Jennie M. Chapin, Miss Lou B. Denning, *Missionaries.*

The school here has increased to thirty-one pupils, some of whom give good evidence of being taught by the Holy Spirit the principles of the better life.

The priests teach the mothers that it is a mortal sin to send their children to a Protestant school, yet the women ridicule the idea, and keep their children in the school.

One of the scholars, seven years old, is too advanced for her grandmother's school, though that is an institution of some consequence, and numbers fifty scholars. This small specimen of a missionary, this little seven-year-old, goes home from the Sunday school taught by our ladies, and teaches the girls in her grandmother's school to sing "Come to Jesus" and other Spanish Sunday-school hymns, while her schoolmates teach the same to their playfellows and mothers at home, and so the seed is scattered.

#### MEXICO.

The orphanage in Mexico City, in charge of Misses Warner and Ogden, is in a flourishing state. Forty-one orphans are taught in English, Spanish, Bible literature and the Catechism, Sabbath-school and class-room exercises, plain and fancy work, and housekeeping.

Miss Hastings, from Pachuca, reports forty-seven scholars, thirteen English and thirty-seven Mexicans. She says, "My work has never been so interesting as now; precious fruit is already appearing. Twenty or more of my Mexican pupils have shown much interest in our social

meetings, eagerly learning and reciting promises, and a few testify to the love of God shed abroad in their hearts." The Bible-reader, Ann Eliza Disney, has distributed three hundred tracts and Bibles and visited many homes.

#### BULGARIA.

The New York Branch has supported work in this mission field, of which the corresponding secretary says: "The work in Bulgaria, consisting of the support of Sister Clara Proca and a school in Tultscha, is at present suffering from the unsettled condition of Turkey. This part of our work calls for special sympathy and prayer."

The remainder of the work in this mission is supported by the Northwestern Branch.

Of this Rev. Mr. Flocken writes: "The prospect of a war with Russia and the atrocities of the Turks have so taken up the mind of the people that they hardly talk of anything else. At Lone Paleanka where Magdalene Elief is at work, the native preacher has been obliged to leave his charge to attend to the war sufferers, but Magdalene keeps bravely at her Bible work though heavy persecutions and difficulties."

Catherine Ivanof, whom we have supported in the school of the American Board at Samakof, has been obliged to go home on account of ill health, as students do sometimes here in America. She has overworked. The priest, helped by her own mother, is determined to make the poor child give up her religion; but she says she has found Christ precious to her soul, and she is determined to remain faithful to the end.

#### AFRICA.

Here we have simply continued the work of former years, — the support of a day school. Despite frequent failures and peculiar difficulties, our church seems to have the deepening conviction that it has not done its whole duty in this quarter, and that we are bound to make further inquiry, looking to more intelligent, earnest, and successful work in the future. And so representatives from our Episcopacy and ministry have been visiting and sounding, and they have had in special view our department of work, — school-work.

Bro. Deputie, of the Liberia Conference, writes:

"The parent Missionary Society made a failure by not getting girls and training them in the early days of missions, in a country like this, where polygamy is practised to such a fearful extent. The boys we raise will go to their people and to their kin to take their wives; and this has been peculiar to the human race since the days of Abraham.

"To secure a piece of land and establish a home for the education of females is the thing we greatly need. Let them be placed under the care of a good governess with assistants, let them take the entire control of the children and place them under strict discipline, and the future will tell wonders on the redemption of Africa. To build a house and send out teachers will cost your Society a considerable sum of money,—more, perhaps, than you are able to spare at this time; and yet I am convinced this is the most efficient plan that can be adopted to bring about beneficial results.

"Your school at Bexley is doing a good work as far as it goes, and so with all others established on similar bases; but the great demand is, just now, training institutions to qualify teachers for the native work."

## CONSTITUTION.

### ARTICLE I. — NAME.

THIS Association shall be called "THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

### ARTICLE II. — PURPOSE.

The purpose of this Society is to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible-readers in these fields.

### ARTICLE III. — MEMBERSHIP.

The payment of one dollar annually shall constitute membership, and twenty dollars life membership. Any person paying one hundred dollars shall become an Honorary Manager for life, and the contribution of three hundred dollars shall constitute the donor an Honorary Patron for life.

### ARTICLE IV. — ORGANIZATION.

The organization of this Society shall consist of a General Executive Committee, Branch and Auxiliary Societies, to be constituted and limited as laid down in subsequent articles.

### ARTICLE V. — GENERAL EXECUTIVE COMMITTEE.

SECT. 1. The management and general administration of the affairs of the Society shall be vested in a General Executive Committee, consisting of the Corresponding Secretaries of the Branch Societies, and two delegates from each Branch, which delegates, together with two reserves, shall be elected at the Branch Annual Meetings, said meetings to be held within two months before the meeting of the General Executive Committee. Said Committee shall meet at Boston the third Wednesday in April, 1870, and annually or oftener thereafter, at such time and place as the General Executive Committee shall annually determine.

SECT. 2. The duties of the General Executive Committee shall be,—

1. To receive the Reports of the several treasurers and ascertain from them the financial condition of the Society, and to appropriate moneys found in the several treasuries in such ways as shall be deemed best in accordance with the purposes and method herein indicated.

2. To take into consideration the interests and demands of the entire work of the Society, including the employment of new missionaries and the designation of their fields of labor, and to devise means for carrying forward this work, fixing the amount necessary to be raised, and arranging with the Branch Societies as to the number of missionaries to be supported and the work to be undertaken by each Branch.

3. To appoint a committee, consisting of one from each Branch Society, to have charge of the missionary paper of the Society, and to arrange with the corresponding secretaries for the publication of an Annual Report of the work of the Society.

4. To transact any other business that the interests of the Society may demand. Provided, nevertheless, that all the plans and directions of the Committee shall be in harmony with the provisions of this Constitution.

### ARTICLE VI. — BRANCH SOCIETIES.

SECT. 1. The organizations already formed at Boston, New York, Philadelphia, Chicago, and Cincinnati shall be regarded as coordinate Branches of this Society on their acceptance of this relationship under the provisions of the present Constitution.

SECT. 2. Other Branches may be organized in accordance with the following general plan for districting the territory of the church:—

Districts.	States.	Headquarters.
I.	New England States . . . . .	Boston.
II.	New York and New Jersey . . . . .	New York.
III.	Pennsylvania, Delaware . . . . .	Philadelphia.
IV.	Maryland, District of Columbia, and Eastern Virginia . . . . .	Baltimore.
V.	Ohio, West Virginia, and Kentucky . . . . .	Cincinnati.
VI.	Illinois, Indiana, Michigan, Wisconsin, Chicago.	
VII.	Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado . . . . .	St. Louis.
VIII.	Arkansas, Mississippi, Louisiana, and Texas . . . . .	New Orleans.
IX.	Tennessee, North Carolina, South Carolina, Alabama, Georgia, Florida, Atlanta	
X.	Pacific Coast . . . . .	San Francisco.

This plan, however, may be changed by an affirmative vote of three-fourths of the members of the General Executive Committee present at any annual meeting of the same.

SECT. 3. The officers of each Branch Society shall consist of a President, not less than ten Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor,—who may be a gentleman,—and not less than ten Managers. These, with the exception of Auditor, shall constitute an Executive Committee for the administration of the affairs of the Branch, nine of whom shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting of the Branch, and shall continue in office until others are chosen in their stead.

SECT. 4. The President, or one of the Vice-Presidents, shall preside at all meetings of the Branch and of its Executive Committee.

The Recording Secretary shall notify all meetings of the Branch and of the Executive Committee, and shall keep a full record of the proceedings.

The Corresponding Secretary shall, under the direction of the Executive Committee, conduct the correspondence of the Society with foreign missionaries, with the other Branches, and with its auxiliary Societies (hereinafter mentioned), and shall endeavor by all practicable means to form auxiliary Societies within the prescribed territory of the Branch. It shall also be her duty to present to the annual meeting of the General Executive Committee a report of the work of the Branch during the year, for publication in their Annual Report.

The Treasurer shall receive all contributions to the Branch, keeping proper books of account, and shall make such disposition of the funds as the Executive Committee may direct, each order of the Committee being duly signed by the Corresponding Secretary.

SECT. 5. The Executive Committee shall have full supervision of all the work assigned to the Branch by the General Executive Committee, and may order the disbursement of those funds required for that work, provide for all the wants and receive all the reports of the missionaries, Bible-women, and teachers, who, by the plan of the General Executive Committee, are to be supported by their Branch.

SECT. 6. No Branch Society shall project new work, or undertake the support of new missionaries, except by the direction of the General Executive Committee.

SECT. 7. Each Branch Society may make its own By-Laws regulating its meetings and those of its Executive Committee, also any others which may be deemed necessary to the efficiency of the Society, not inconsistent with this Constitution.

ARTICLE VII. — AUXILIARY SOCIETIES.

Any number of ladies contributing not less than ten dollars annually, may form a Society auxiliary to that branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church within whose prescribed territorial limits they may reside, by appointing a President, three or more Vice-Presidents or Managers, a Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute a local Executive Committee.

ARTICLE VIII. — RELATION TO THE MISSIONARY AUTHORITIES OF THE CHURCH.

SECT. 1. This Society will work in harmony with and under the supervision of the authorities of the Missionary Society of the Methodist Episcopal Church, and be subject to their approval in the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of its work.

SECT. 2. All missionaries supported by the Society shall be approved by the constituted missionary authorities of the Methodist Episcopal Church, and shall labor under the direction of the authorities of the Missionary Society of the Methodist Episcopal Church and of the particular missions of the Society in which they may be severally employed; and they shall be subject to the same rules and regulations that govern the other missionaries in those particular missions.

SECT. 3. The funds of the Society shall not be raised by collection or subscriptions taken during any church services or in any promiscuous public meetings, but shall be raised by securing Members, Life Members, Honorary Managers, and Patrons, and by such other methods as will not interfere with the ordinary collections or contributions for the treasury of the Missionary Society of the Methodist Episcopal Church.

ARTICLE IX. — CHANGE OF CONSTITUTION.

This Constitution may be changed at any annual meeting of the General Executive Committee, by a two-thirds vote of each Branch delegation, notice of the proposed change having been given at the previous annual meeting; but Article VIII shall not be changed, except with the concurrence of the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

HONORARY PATRONS, HONORARY MANAGERS, AND LIFE MEMBERS

CONSTITUTED DURING THE YEAR 1876-77.

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[This list includes also names omitted in former years.]

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[No list received. Ed. H. W. F.]

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## HEATHEN WOMAN'S FRIEND.

*Editor*, MRS. WILLIAM F. WARREN.

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Miss Isabel Hart,

Mrs. Dr. Olin,

Mrs. W. A. Ingham,

Mrs. Stephen P. Darlington,

Mrs. J. F. Willing,

Mrs. A. F. Newman.

*Editor Children's Department*, MRS. M. B. WILLARD.

The general aims of the FRIEND are too well known to need extended statement. It aspires to be far more than the business organ of a great church society: it seeks to acquaint its readers with heathenism as it is, to picture mission life as our missionaries find it, to disseminate information respecting the religious, moral, and social condition of the world, particularly the condition of unevangelized women. It endeavors to inspire Christian women to sacrifice something to carry the gospel to their heathen sisters, to labor and pray for the coming of Christ's kingdom. To all who are in sympathy with these purposes and endeavors, we appeal to aid the circulation of the FRIEND.

Every auxiliary should endeavor to secure as many subscribers as members. In this way only can an intelligent and permanent interest on the part of each member be cultivated. To this end, let no auxiliary be organized without its agent for the procurement of subscribers for the organ of the Society; nor should these agents be content to labor among the membership of the Society: a single copy in a town where no auxiliary exists may lead to the formation of one. Such results have already occurred, and that repeatedly. Indeed, in this respect, every subscriber should consider herself a special agent. There is no way in which more effectual service can be rendered to our common cause. Will not our readers send copies to their friends and acquaintances, and solicit a subscription? The beneficent influence of a single copy in a new community will, in many cases, when measured by its ultimate results, be found incalculable.

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# Heathen Woman's Friend.

VOL. IX.

BOSTON, AUGUST, 1877.

No. 2.

"I SHALL die easier," says the venerable Dr. Anderson, — so long secretary of the American Board, "I shall die easier for the work and promise of the Woman's Board."

THE Missionary Board of the Presbyterian Church were expecting to close their year with a dismal debt of over \$43,000. A good woman sat down, dashed off a check for \$50,000, and sent it forward. So they did n't. Cannot some one do as much for our Parent Board?

OUR fathers in England and in this country had much trouble with the apparel question, their converts having often had altogether too much or a too showy supply for persons about to be received into the Christian church. In Micronesia, as a late report shows, the embarrassment is of quite the opposite character: — "As we were examining the candidates, Mr. Sturgis asked the question, 'Can we receive these so nude people into the church?' The dress of the men was, for the greater number, simply a *maro*, though some had on the native mantle; the women had only a *pau* in the style of Hawaiians formerly, with now and then a bead belt, except in a very few cases of those who had a calico dress. This is a general description of the Mortlock dress, with the addition of various ornaments about the head, neck, and ears. The face, dress, and everything about them, it should be understood, is more or less thickly smeared over with turmeric. No trading vessel having been here for two years, they have had no opportunity to provide themselves with Christian apparel. No consciousness of impropriety appeared; and we could only receive those whom we believed Christ had already received."

WILL you attend a child's funeral? The scene is in our own Christian land, your guide a Dakota missionary of the American Board: "Last Sunday, on my way from the house to a camp of soldiers on the prairie, I passed by the graveyard, just as three women came out to bury a child. One had a rough wooden box, another the body of a child about two years old, the third a small buffalo-robe and some pieces of calico. With these they wrapped the body, — its face painted with red bars, — and put it in the box. They got me to nail up the box, nail a blanket around it, and help them lift it upon a scaffold of four poles, about eight feet high. Part of these Indians bury their dead, and part still put them on scaffolds.

"When I came back towards home, a number of women (no men) had gathered, sitting on the ground; while one, with bare legs besmeared with red paint, stood before the scaffold in a bitter cold wind, praying, *i. e.*, screaming as loudly as possible. To-day the mother is sick from the effects of exposure. Poor humanity! God help us all! Pray that they may get light! Send it!"

FROM the new (seventh) annual report of the Woman's Foreign Missionary Society of the Presbyterian Church, it appears that the present force of the organization is as follows: Missionaries, 80 (7 under appointment); Bible readers and native teachers, 146; scholars and scholarships individually supported, 347; schools taught by native assistants, 104. The receipts during the year were \$87,749.16, of which \$1,100 were from legacies. 100 new auxiliaries and 53 bands were formed during the year, making the totals of the two 748 auxiliaries and 395 bands. The whole number of "Presbyterial" societies (covering the territory of a single Presbytery) is 30; increase

over last year, 4. We congratulate our sisters not only upon this growth, but also that, in these days of universal debt-carrying, there was money in their treasury at the beginning of the year, and money in it at its close. It should be remembered that the above statistics do not include the work of the Woman's Presbyterian Board of Missions of the Northwest. It is a pity that the annual reports of these two bodies cannot appear inside the same covers, even as their monthly ones do in those of their common organ, *Woman's Work for Woman*. It leads to much misunderstanding on the part of the outside public, and often prevents the Presbyterian sisterhood from receiving their full credit.

#### FIVE MONTHS IN INDIA.

BY MISS M. F. CARY.

How strange and short have been these five months of life in a land of perennial green, of flowers ever blooming, of singing birds, and amid the grotesque surroundings of native life, customs, dress — or undress! In these five months of experience in a far-off land, long dreamed of, no intimation has come of the intense heat, scorching winds, nor of the long, dreary rains, always associated with India. These are all things reserved for future realization. The continually cool breezes, frequent showers, and delightfully sunny days have added an inspiration to life, and made it more than pleasant, — even a luxury to enjoy; and work has seemed more a pastime, although none the less real and imperative.

Memory reverts to the first days in India; to the hearty welcome, to the cheering God-speed, to the detention in Bombay, and the opportunity thereby given to witness the triumphs and "light of the glorious gospel of Christ," as manifested in the lives of self-denying, zealous workers for the church of God, who, rescued from the isolation and formality of rites and ceremonies, have become living examples of the power of the gospel to them "that sit in darkness." Then came encouraging reports from the new mission field, the precious means of grace, and reconsecration to the work of saving souls and the redemption of India. A glimpse of beautiful Allahabad on a perfect day; balmy breezes wafted the perfume

of the flowers, growing so lavishly along the way-side; the melody of the birds and the quiet loveliness of new scenes and surroundings enhanced its enjoyment.

Still fresh in memory is the brief sojourn in Lucknow, and the acquaintance with the noble band of workers in that historic city. The first views of mission life and work, with an idea of its magnitude, were given. Now "the lines are fallen unto me in pleasant places," here in *trans* Bareilly, the city of bamboos. Though there may be no encircling mountains or undulations, nor meandering streams near, there is close by our new theological school, from the summit of which may be seen, in one view, a charming landscape; the ever-changing hues of green give light and shade; there are the numerous, shady, serpentine roads; and far off in the distance, the sight of all most longed for, — the hills, covered with their everlasting snows.

However pleasing nature may be without or however great the enjoyment of the beautiful and picturesque, the turning aside should be for gaining fresh inspiration and vigor for the sterner realities of life, for the work providentially given. And no better place for work need be asked for than the Girls' Orphanage, of Bareilly, offers. We, who have entered into the labors of its founders and superintendents, find it established on a firm foundation, and free from debt, and of good report everywhere.

Since 1861, in the list of names, are recorded 198; of these 4 are reported "died," others have married; 158 are now found in actual attendance, and these girls are of all ages, from one to twenty-four. Here these homeless ones are to be cared for in every possible way, — food, clothes, instruction, and even marriage to be provided for. Helpers are still few and in great demand; until this day Mohammedan and Hindoo teachers are found in our Christian school, teaching these little ones at their most impressible age. Though they may not give religious teachings, necessarily some detrimental influence must result from this relationship. An instructor should be an example to a child. But the dawn of a better day is beginning; in coming years competent helps are expected from the training-school at Cawnpore, which proposes to supply this need and give us the desired assistants



from India's own soil. Are any sick — the ailments to which young children are heir are as prevalent here as in America — the dispensary and physician are always at hand, and there are always some patients for medicine and treatment.

One of the most difficult questions to dispose of is the marriage of these girls. The majority of those who come have no relatives or friends known; they were given in early childhood; recognition is rendered less possible by the giving of English names. A Hindustani woman can accomplish nothing until after her marriage, even among the Christians. After all their advantages and teaching here, marriage alone can open to them elsewhere opportunities for teaching their sisters upon whom the light of the gospel has not shone, and who are still living in seclusion and ignorance. To us Americans, betrothal and marriage arrangements seem, at least, peculiar; but the choice is not less than that the German and French give to their girls; as in Germany and France, conversation cannot take place between the two sexes without the presence of a third person until a public betrothal has been sanctioned. A young man comes, recommended by some missionary or responsible person. An acquaintance in this way, with the occupation, talents, address, etc., of the prospective bridegroom, reminds one of this or that one with requisite qualifications for a good helpmeet; she is called; the parties introduced. In nine cases out of ten there is mutual satisfaction; after one day or a month the marriage takes place. What is considered a liberal outfit is given to the bride, viz., four suits of clothes, a blanket, mat, a brass plate and cup. Marriages, in almost every case, have resulted in the happiness of those concerned. Our girls are scattering over nearly all parts of India, and their record is unusually good.

At the native district conference, held here last December, many of the girls returned with their husbands, who are preachers or teachers in the mission, and it was a most cheering and encouraging sight to hear the reports of their labors, and their testimonies to the power of a saving faith in Christ. It seemed easy to believe the long days of patient waiting for the redemption of India were passing, and the long-desired time

had come when the glory of the Lord was revealed to all people.

Bareilly, India, April 13, 1877.

### MEXICO CITY ORPHANAGE WORK.

BY MISS NETTIE C. OGDEN.

A YEAR and a half since I left my home! It scarce seems possible; yet if life be measured by heart-beats, it might cover a lifetime, so much have I seen, heard, or felt, — much that must remain untold, much that I think would interest you all to hear, that I would love to tell. Hitherto my time has been too fully occupied with active duties to admit much of either meditation or writing; but now, through the kind solicitude of Miss Warner for my health, I have been sent off here to the mountains of Pachuca, to recruit. Thanks to the bracing air of this region, taken freely as I have climbed these mountain-sides, with the aid of a sure-footed pony, I have been enabled in great measure to cast aside the burden of care that seemed to be crushing out all my energies.

With my returning vigor I will improve this opportunity, and give you, my friends at home, in general, a few hints at least regarding our work here.

We have now in charge forty-three growing, active girls. Dear girls they are. They never appeared more interesting or endearing than when I kissed them *all* good-by, and heard their tearful entreaties that I would surely come back again. They would compare favorably with any other company of forty-three girls, the world over. They are eager to learn, especially ambitious to acquire the English language; anything English or American has for them especial merit. "*Los Estados Unidos del Norte*" are the brightest part of the world to them, as they fully understand and appreciate that from there they receive their richest blessings.

They are very affectionate, and certainly more docile than children at home. The truths of the gospel, the sweet story of our Saviour's life, find a ready entrance into their hearts; they average, perhaps, ten verses a week committed to memory, often there are those who learn forty to fifty. The study of the Bible is thus a part of our regular school work. Miss Warner has all

who are old enough, and who have expressed a desire to unite with the church, organized into a class for religious instruction, which now numbers twenty-five; it meets Sabbath afternoons. It is a pleasure to me to meet with them; my heart is encouraged and made more tender when I see welling up in their dark eyes the tears of repentance, love, or sympathy. They seem really to be receiving the truth as it is in Christ Jesus. Several have given very clear expression of the love of Christ in their hearts. Six of the oldest, having been well tested and giving good proof of their sincerity, have been admitted into full church membership. While we conceive this to be by far the most important part of their education, we are not willing to neglect any department. For are they not to stand as models of Protestant education in this land, where we have to cope with educational institutions of a hundred years standing, some of them richly endowed and in close communication with European scientific advancement? These give especial attention to music and all ornamental branches. We would not fall behind them even in these branches, while we strive to give especial attention to those other more essential and useful departments; but to accomplish all we desire will require time and much patient labor.

We strive in every way to impress our girls with the idea of being self-dependent. We are often asked by the incredulous what we propose to do with these girls when we have them educated. Certainly we cannot turn them out upon these streets, which would be certain ruin.

Possibly all may not prove qualified for teachers, or we may not require them all in this vocation. The sewing department then assumes a double interest. Important as it now is to our daily comfort, in its future it may be made serviceable beyond calculation. The demand here among foreign residents for sewing properly done is such that I have often been assured by friends to whom I have expressed my ideas that they would be delighted not only to encourage our institution in that way, but as well to secure for themselves such advantages. This department is now very promising. During the year past the girls have improved amazingly. Some four or five now run the sewing machine, which they were not permitted to do until they could sew nicely by hand.

Nearly all who are old enough can do plain sewing, some are learning to cut and plan for dresses. The importance of this department cannot be well appreciated without visiting this country, where the idea of proper clothing is so little understood.

The wealthier classes, who are mostly foreigners, dress and live extravagantly in every way; their favorite pastime is driving out in coaches upon the "Pasco" (a fashionable drive), for which they dress as we are accustomed to see ladies dress for balls and parties.

From them we may pass to a second distinct class, formed from an intermingling of foreigners with poor, simple-minded Indians; the latter we can scarcely blame, but the sin must rest upon those who had enjoyed the privileges of better education. We may consider, however, that the Roman Catholic Church is principally responsible for the formation of this miserable heterogeneous mass, which it is difficult oftentimes to recognize as ranking higher than the animal creation. This class, in imitation of their superiors or employers (they form the laboring class, servants, etc.), display a like fondness for finery, even though it be in tatters and rags. Meanwhile the pure Indian, still content with the blanket, roams these streets in a condition calculated to shock all who have been accustomed to habits of civilized life.

I would not neglect to make particular mention of our musical department. We are especially indebted to Henry W. Poole, a native of Massachusetts, of whom mention is made in Allibone's Dictionary, and who is now Professor of the English Language and Literature in the National College of the City of Mexico. Having true missionary spirit, he kindly offered to assist us by giving the children musical instruction, having devoted some twenty years of faithful study to that science. The children are improving rapidly. Their voices being naturally true and good, under the instruction they are now receiving we anticipate they will make creditable advancement. They are being trained to carry the different parts, which they already do nicely and understandingly, making very sweet harmony. As soon as possible we intend giving a public entertainment, inviting the attention of the friends of the institution.

We have had several times substantial proofs of interest, in the shape of valuable donations. 1

believe by means of such entertainments "our girls" may assist themselves in obtaining a piano, which they are anxious to do, as several of them are very desirous of taking instrumental music lessons. I have been very much interested in seeing, from reports in home papers, that our young people are in many places awakening to interest in missionary efforts. Will not some of our musical young friends join us in this laudable enterprise?

Our institution certainly has many friends in this city and we have much to encourage us amidst our many difficulties, and I believe, were we permitted to pursue our proposed course of instruction without further increasing our numbers for a couple of years, we would then be in a condition to receive city patronage. Tuition here is very high: it seems reasonable to suppose that when we have teachers of our own preparing we might, in a great measure at least, become self-sustaining.

My faith reaches even further, when we shall become thus a great light in this dark land, where true, energetic, womanly women are so sadly needed. Our girls, self-reliant, capable, thoroughly educated, ready to stand by us in every good word and work, may be scattered like a net-work of goodly influence throughout the length and breadth of this land. I would that there were many more just such institutions as ours here! I have been pleased in visiting Miss Hasting to see how her work is prospering, notwithstanding many difficulties, some of which could only be overcome by having the children with her in the house. Yes, I believe orphanage work, with truly motherless, fatherless children, who have no friends or relatives to interfere with our influence, is the proper work of our Society in this country.

And what promise of usefulness we may see for this work! How I wish all the home workers could see their work here from my standpoint. I have all confidence in that noble band of workers; I am happy and proud that it was ever my privilege to labor with them at home. Nothing do I esteem more highly than my present connection with our noble Society, and the very best wish that I can offer for every woman or girl in the church is that their names might be enrolled upon its roll of honor.

Pachuca, Mexico, May 29, 1877.

# FROM THE INDIA REPORT.

THE increasing extent and strength of our work in India brings as one result an annual report, full of most interesting experience and incident.

From lack of space much was omitted in the July FRIEND, and we gather up some of these crowded-out pages now, unwilling that they should be lost.

Of life in the Paori Orphanage, Mrs. Gill writes:—

"The girls have continued to do their cooking, sewing, etc. As it was difficult to get their washing done, a plan was carried into effect of teaching them to wash their own clothes. From a spring that sends its waters down the mountain supplying the mission premises, a stream was directed through the Orphanage grounds, giving a constant and plentiful supply of water to the girls. The labor was distributed, and each girl received a few pice. It is no matter what a woman or girl may have to do, as soon as she begins to learn to read she is quite unable to appreciate the fact that it is not a disgrace, but a duty, to go on doing other work. From this much trouble arises in persuading these hill-people to allow their girls or women to be taught. The work of a wife is to till the fields, take care of the herds, as well as to grind and cook. If all the girls learn to read, where will the men get wives who will bear their burdens?

"Two or three terraces were prepared and seeds given the girls to plant a garden. They were delighted with this, and cultivated their vegetables and flowers with great zeal. It might be mentioned that the influence of this plan extended over the mountain to another school, the teacher, a Brahmin, seeing something practical in such work.

"The health of the girls was usually good. One great benefit and delight was their almost daily outing upon the mountains. It was a great pleasure to observe how readily they learned to use their eyes in finding new plants, especially ferns, rock specimens, or observing fine scenery. They were always greatly pleased to go with us to some village, sing *bhajans*, and talk about their meaning to the women or girls we might find at home. Unusually they were obedient and peace-



able. Without boldness they have much brightness and freedom of disposition."

From Nawabgunge, Libbié Joel, a Bible-reader writes:—

"I will mention some of the customs among the women in this city. I have noticed that the *Tulsi* tree is very much worshipped by them. In front of my house there was a *chabutara* (an elevation to sit and converse upon), and upon it is a *Tulsi* tree and two stones, which are called *mahadeo*. When I went outside in the mornings I saw men and women pouring water upon them and walking around them. One woman came every day, and after pouring water upon the stones she would clasp her hands and walk all around, saying, '*Bam, bam, Mahadeo apne khad bhang dhatura hamen do, puri kachori.*' (An invocation to *Mahadeo* that he should eat all the intoxicating and poisonous food and give them the good food.) When I heard this I laughed very much. One day I said to her, 'This worship is not right. You ought not to say these words and worship these stones, God will be angry with you.' She answered, 'From worshipping and obeying the *Tulsi* there will be great blessings, and whatever I desire I will get,' and then she went quickly to her own house. When their children are sick they give some medicine, but I have noticed that they practise enchantment and charming a great deal, and make the children touch their foreheads to the ground in worship to the gods. One day a scorpion bit a man in the hand. According to their custom, he began charming the poison out, but when he found no relief came from that, he came and asked me for medicine. I doctored his hand, and it immediately ceased to pain. He then said, 'There is no profit in enchantment.' When he said that, my husband talked to him about their foolish practice, and then sent him away. From this time all who were bitten by scorpions came to me quickly and had my medicine put upon the sting, and went home cured.

"In the days of cholera, women went from shop to shop and from house to house begging. When I asked them why they did so, they said, 'Our goddess *Devi* is angry, and if we go begging in her name, and worship her, she will become pleased again.' To those who were sick with cholera they would give no medicine for fear that the

goddess *Devi* would be more displeased with them.

"One woman of dark complexion made herself into black *Devi*, that is, the people said that *Devi* was riding upon her. This woman took a banner in her hands, and went through the streets turning round and round, shaking her head in all directions. Before her the people played on instruments, and the women from a great distance behind her followed, running round and round, and doing many foolish things. In this way they worshipped *Devi* through her, and for this reason they gave her many things. Of course this was her only reason for acting in such a manner; she knew she would make money. Indeed, these people are ignorant, and a great many of them believe that *Devi* is greater than God. My prayer is always that God may give them his Holy Spirit, that they may know the true God.

"*Harmuzi's* mother and mother-in-law, who were baptized last year, have, I think, grown in their Christian experience. The mother has, I know, realized the joy of salvation. It does one good to hear her sing the hymns and *bhajans* in a low, soft voice when we are holding our prayer meetings. She says it will be a happy day when the Lord calls her home to heaven, for her life has been a sad one. She is a cripple and unable to walk, but does good by talking to the women who come into her house, telling them what peace she has, and how glad she is that she believes in Jesus. The words of Christ give her great comfort, and she listens with tears running down her cheeks while we read and explain to her. I am sure the Holy Spirit is indeed a Comforter to her in the long, weary hours she spends in her poor little house. The Father's house surely has a mansion waiting for her, and I trust she will go to enjoy it soon.

"One day, when I was singing a very pretty *bhajan* to her, an old neighbor woman came in and sat down beside me; when I had finished, the tears were streaming down her cheeks. She told me how desolate her life had become, because her only child, a son, had grown to be such a wicked man. She said, 'I have done so much for him; all my life I have worked for him, I loved him so, because he was all I had to love; and now my heart is broken, I do not wish to live any longer.'

"Dear little crippled mamma talked tenderly to her, and tried to comfort her; but she said, 'There is nothing but hard work and sorrow and broken hearts in this life, and who can tell what will be after death?' I tried to explain those verses in Revelation about the heavenly city, and repeated the words, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' But she could not believe, she could not understand; she had lived all her long, troubled life, and had never heard of such a thing. Poor, old, broken-hearted mother! Our visits are often saddened by such instances, and oh! if we could only teach them how to have faith in God, they would have something to look forward to in the hope of eternal happiness."—*Mrs. Badley, in Report from Gondah.*

Salome Ida Das writes (from Roy Bareilly):—

"I once went to the house of a doolie carrier, and said, 'I have come to talk to you about God.' The women were spinning. They said, 'Our god is our spinning-wheel, from which we receive our food.' I said, 'Do not talk in that way! When you die, where will you go?' They said, 'Who knows about us after death, where we shall go?' I told them, 'Whoever serves the true God knows where he will go. I know where I shall go.' One of them then said, 'Tell us about the true God.' I read the Bible, explained it, and found them attentive listeners.

"At another time I went to the house of a pundit. The mother of the pundit was about to begin the worship of the sun. Upon seeing this I started for my home, but she said, 'Do not go,' and I remained and saw how she performed her worship. When she had finished I opened my Bible, read and explained that there is but one God, whom we are in duty bound to worship. Salvation is from one, even Jesus Christ. I told them who Jesus is, and what he did to save us. She became very much pleased, and promised not to worship the sun any more.

"One time I went to the village of Nugger, on a market-day. I went to a group of women who had come to sell their thread; they were busy selling among themselves, and I said, 'I want to talk with you also.' I told them about Jesus, and they were very much pleased to hear. One of

them said, 'We want to ask you one thing. Do your husbands beat you?' I said, 'No, we people are not beaten.' They then asked, 'Why are you not beaten?' I said, 'You are beaten because your god Ram said women must be beaten: our God, Jesus Christ, gave no such command.' One said, 'Did not Jesus Christ order it? Then you are not beaten! How strange! If I will obey Jesus then shall I not be beaten? If you would only explain to our husbands they would obey Jesus. He has good commands, but Ram has given bad commands for the punishing of our people.'

"One day a great number of Mohammedan women went to the Ganges to bathe. As they returned, I met them and said, 'Sisters, where have you been to-day?' They said, 'We have been to bathe in the Ganges.' I said to them, 'Are you Hindoos or Mohammedans?' They said, 'We are Mohammedans.' I said, 'Did your prophet tell you to have two religions?' They said, 'We do not know about this.' I opened my Bible, and read and explained to them about God. One from among them said, 'You talk well about God. We have never heard such words before.' Another said, 'I have heard them.' The first speaker said, 'I will never again go to worship the gods of the Hindoos.' Another said, 'You were telling about Jesus being the Son of God. Where did he come from?' I answered, 'You often say whatever God wishes to do he can do.' To this they answered, 'Yes, it is true.' I said, 'Could he not then make a Son for himself?' They replied, 'Certainly he could.'

#### A PACHUCA TEA-MEETING.

BY MISS MARY HASTINGS.

I DO not know whether Pachuca has a right to speak in meeting again, but if I may be permitted, I will tell you of our Cornish Sunday-school tea-meeting.

It came into the hearts of the teachers and friends of the English Sunday school to provide a "tea treat" for the school after the home custom. They generously included the Mexican Sunday school in their bountiful preparations, and our school-house was filled with happy little ones who responded to the invitation. To be sure, we missed many faces, for the sensitive

poor shrink from exhibiting their poverty on these festal days; and many who came were no better off than little Natalia, one of my smallest half-orphaned girls, who, when I told them that every little one must bring a cup for her tea, looked up with a perplexed expression on her usually merry face, as she said very seriously, "Mi mama no tiene, que hago yo?" (My mamma has not any, what shall I do?) But after various raids on the nearest kitchens, every one was provided with a cup, useful if not elegant, and every child received his loaf of cake, with permission to carry home what he could not eat. The little ones having been supplied, the older pupils, with the teachers, parents, and other friends, were served, after which the tables were removed, and the people reassembled in the only public room the mission possesses, where another but not less satisfactory feast was provided. The literary entertainment was suited to the mixed audience, partly in English and partly in Spanish, but the chairman of the meeting, having "the gift of tongues and interpretation of tongues," was able to bring the various elements of the meeting into delightful harmony.

Original music was furnished by Mr. Trelease, and the soul-inspiring addresses of Dr. Butler, Rev. Messrs. Ludlow, Treloar, and others, made us feel that surely the morning cometh to Pachuca. Indeed, I think there sprang up in some hearts the confidence that when the Christians of Pachuca bring their offerings, small though they must necessarily be, to lay the foundations of a house in which to worship God, he to whom belong the gold and the silver will in some way provide means for its completion, that there may be in this State of Hidalgo one church in which the gospel of the Son of God shall be preached to this perishing people.

That many hearts and homes are opening to the truth may be seen from the fact that already more than one hundred and seventy-five copies of "El Abogado" are taken in Pachuca and vicinity, though many of the subscribers are too poor to pay more than quarterly or monthly subscriptions. A few orphan girls are receiving it through the kindness of some little workers in Provincetown. May they be blest and happy in giving, as their less favored sisters in Mexico are in receiving, and may to each and all be granted

the joy of knowing and loving Christ on earth and praising him in glory!

*Pachuca, Mexico, June 14, 1877.*

#### INAUGURATION OF THE HOSPITAL FOR CHINESE WOMEN AND CHILDREN.

On Wednesday afternoon, the 18th instant (April), at 3.30 P. M., a considerable number of the foreign community met together for the purpose of assisting at the opening of a hospital for Chinese women and children, recently erected under the auspices of the American Methodist Episcopal Mission at this port. The building, which most of our readers will have noticed in the course of its erection at the west end of the settlement, is a substantial two-storied house, in every way suitable for its destined purposes. The occasion was graced by the presence of His Excellency the Fantai, who was accompanied by the Salt Commissioner and the Grain Commissioner for the Province of Fohkien. His Excellency remained throughout the whole of the short opening ceremony, and manifested considerable interest in the details of the building, as also in its charitable object.

After walking through the various wards, etc., the company assembled in a room which had been appropriately ornamented with mottoes in evergreen, etc., for the occasion. On the motion of the Rev. S. L. Baldwin, Mr. De Lano, U. S. Consul, was voted to the chair, and having briefly thanked the meeting for the honor done to him, made a few happy remarks, finishing by calling upon those present to join in opening the inauguration ceremony by singing the hymn, "Thou whose almighty word," etc., which was excellently rendered by a choir of ladies, ably accompanied by Mrs. S. L. Baldwin on the harmonium. After this, the Rev. Dr. Baldwin read a passage from the Gospel of St. Matthew, appropriate to the occasion. The Rev. S. L. Baldwin then delivered a statement of the Building Committee. He said:—

"In January, 1874, the Methodist Episcopal Mission at Foochow asked for the appointment of a lady physician to this field. The request was cordially responded to by the Woman's Foreign Missionary Society of the Methodist Episcopal Church in the United States, and in November



of the same year, Miss Sigourney Trask, M. D., arrived at this port.

"In January, 1875, the Mission asked for an appropriation of \$5,000 to buy a site and erect a hospital and residence for the physician. This request was also readily granted; \$4,000 of the amount needed being assured by the New York Branch, \$500 by the Philadelphia Branch, and \$500 by the Baltimore Branch.

"The first lot ground was purchased, and work begun upon the building in August, 1876. The building is ninety-eight feet by fifty-seven. It contains in the lower story, drawing-room, library, and dining-room for the resident physician; drug-room, surgery, special ward-rooms, examining-room, and waiting-room for patients, with room for native assistant.

"The upper story contains three bedrooms connected with the physician's residence, two large ward-rooms, bath-rooms, rooms for nurses, etc.

"The expenditures have been as follows:—

Total amount paid for land . . . . .	\$713 00
Paid on contract for building, including furnishing, etc. . . . .	4,471 58
	<hr/>
	\$5,184 58

"About \$400 more will be needed for some additional pieces of ground necessary to complete the premises, and for building the wall. If we add also the cost of furniture for the hospital and outfit of bottles and apparatus for drug-room, it will make the entire cost of the institution about \$5,600.

"Even with the imperfect arrangements made for dispensary work within the Mission Compound, the lady physician has already treated over 1,200 cases, and given out probably twice that number of prescriptions. She has been asked to attend upon wives of mandarins and of wealthy persons in the city, and has made journeys to distant places in the country, administering to rich or poor, whenever called upon. With this new hospital, she will be able to treat a large number of in-patients, and to carry on her benevolent work far more efficiently. It is hoped that an associate physician will be sent to join her before the close of the present year; and there is no doubt that there will be plenty of work to occupy the time of both.

"With this brief statement, we commend the

hospital to your sympathy, and, if need be hereafter, to your assistance and support."

This address was followed by prayer by the Rev. R. W. Stewart, of the English Church Missionary Society, invoking a blessing on the operations of the hospital; after which the sacred melody, "If I were a voice," was sung by Mrs. Ohlinger, with a sweetness and pathos that perfectly charmed all who were so fortunate as to hear her. Dr. Beaumont was then asked to give a short address. Dr. Beaumont pointed out that hospitals, from the great relief they afforded to the poorest of suffering humanity, were the best out-turns of the purest philanthropy, a word often abused in the present day; that the institution of such a hospital as that for Chinese women and children was one of the best and most certain means, not only of touching their hearts, but also of educating the intelligence of the natives among whom we reside. Briefly alluding to the labors of Miss Carpenter in the same field in India, Dr. Beaumont commented on the usefulness of Miss Trask's services to native women, judging from the very small number of cases in his own experience, in which he had been called to attend upon them, and ended by wishing Miss Trask God-speed on her errand of mercy. Dr. D. W. Osgood followed in the same strain, after which "Hast thou gleaned well" was sung by the choir. Dr. Whitney, a recent arrival, then made a few remarks, when the ceremony was concluded by the choir singing the hymn, "Jesus calls us," etc. The Rev. S. L. Baldwin then rose to propose a vote of thanks to His Excellency, the Fantai, and his friends, which was suitably acknowledged. Dr. Beaumont proposed three cheers for Miss Trask, which were given with a verve and heartiness that made the walls ring again. The company were then invited to partake of refreshments, consisting of tea, coffee, and cakes, etc., which, having been thoroughly enjoyed, the party quietly dispersed, greatly pleased with their afternoon's enjoyment, and wishing every success to Miss Trask in her enlarged sphere of action. — *Foochow Herald*.

— A MISSIONARY in Calcutta was preaching from the text, "Behold the Lamb of God," and explained that though Christ died for the whole

world, yet all would not be saved, because some persistently refused to accept His salvation. He illustrated his subject thus: "Some years ago an old missionary in Benares had told him an incident which had occurred to his certain knowledge. A poor Hindoo, of very low caste, suddenly and most strangely came in possession of an immense fortune; one day he was literally a beggar, and the next a millionaire. Unlike most other Hindoos, he was grateful for this unlooked-for aggrandizement, and thought over in his mind how he could show his gratitude for it. At length he decided that he would go to the judges of the High Court and tell them that he would pay for all who were imprisoned for debt, no matter what the amount might be, so that the prisoners might be free, and then many would rejoice with him in his great fortune. The judges were at first incredulous, and thought this man was crazy, but afterwards found out his sincerity. They had all the bills collected, and without a word of inquiry as to how much each owed, the rich man paid the full amount to the last farthing. The doors of the prison were thrown open, and the debtors were told, one and all, that they might go. Among these prisoners were three very high-caste Brahmins. They stopped to inquire the caste of the man who had paid their debts and set them free, and on being told that it was a man of very low caste, though now very rich, they deliberately walked back again into the prison, exclaiming, with the most contemptuous expressions, that they would rather remain prisoners all their lives than owe their deliverance to a man of low caste." Does not this exemplify the pride and folly of the human race? Our blessed Saviour says, "Ye will not come unto me that ye might have life." The Cross of Christ as a malefactor has ever been to the "Jews a stumbling-block and to the Greeks foolishness." — *Missionary Link.*

THE following resolution was introduced by Miss Hart, unanimously adopted, and ordered published in the FRIEND, at the recent meeting of the General Executive Committee: —

"Resolved, That the Woman's Foreign Missionary Society of the M. E. Church would hereby pay an affectionate and reverential tribute to the memory of Mrs. T. C. Doremus, known and hon-

ored not only as the organizer of the Woman's Foreign Missionary Society in this country, but as one of the most beautiful specimens of Christian womanhood and of intense devotion to Christian work that has blessed and adorned the century, her name being as ointment poured forth, filling all churches and all lands with its perfume."

## HEATHEN WOMAN'S FRIEND.

BOSTON, AUGUST, 1877.

*By mistake, Mrs. Skidmore's address was given incorrectly in the July number of the Friend. It is 9 East 17th Street, New York City.*

BISHOP WILEY has just appointed Rev. W. G. Benton, of Cincinnati, O., a missionary to Kiu Kiang, China. He will sail with the bishop from San Francisco, Sept. 1. Rev. H. H. Lowry and wife also sail by the same steamer.

OUR Bulgarian mission work has been almost wholly interrupted by the war. Rev. D. W. Challis has returned, bringing his infant child with him. Mrs. Challis died recently, at Sistova, Bulgaria. Bro. Challis was ill of small-pox, and when all foreigners were ordered away from the place he could not go, as no railroad or steamboat would carry him. His wife was a medical doctor and stood faithfully by him, and contracting the disease, died of it, leaving the babe, which Bro. Challis has just brought to this country. Bro. Challis was obliged to bury Mrs. Challis with only the aid of Bulgarians, as no missionary nor other European could reach him. Mrs. Challis is everywhere spoken of with highest encomiums.

## CAMP-GROUND OPPORTUNITIES.

THESE sultry summer days make one long for outdoor breezes, forest shades, and freedom from care, and many and many a woman has been exerting herself to "get ready" for the mountains, the beaches, or the camp-grounds. With a great sigh of relief she locks her sewing machine, sets her house in order, and with children, trunks, and bundles extraordinary, turns her back upon the scene of her domestic trials and triumphs, and goes away to rest.

As our HEATHEN WOMAN'S FRIEND has not yet become popular enough to be purchased at news

stands by anxious papas, and added to the "summer reading" which fills the bulging pockets of his duster, or to be "screamed" by ambitious boys on the cars (we may see the time), we will not write for the frequenter of fashionable resorts, but expressly for our sisters who turn their faces toward the "tented groves," praying that they may now find time to read our humble petition. Here you are, then, a week before the meeting, in the doorway of this most comfortable cottage. The leaves rustle and quiver overhead, the birds sing as they *never* sing in city or village, while glimpses of blue sky remind you that God's peace broodeth over all. However improved the grounds may be, you see everywhere bits of Nature's own handiwork, — a cluster of gigantic ferns, a tangled vine, a moss-covered log, — upon which your eyes rest with immense satisfaction: first, on account of their beauty; second, because they haven't got to be dusted or "arranged." Ah, this brief season of change and repose has been well earned, and woe to the hand that tries to snatch it away! But when we realize that multitudes of Christian women are together now, who never meet elsewhere, who cannot be reached at other times, we see the rare opportunities for combined effort in our missionary work, and wish we could sound a trumpet-blast which should reach and arouse the latent energies, and turn the attention to that which need not prove wearisome, even while it calls for renewed activity. As there is a healing virtue in the breath of the pine-trees which gives new life to o'er-wearied bodies, so there is an actual tonic for the soul in a change of its thoughts and occupations at this favored season. We have planned and worked for ourselves and our families until it may require an effort to rid ourselves of that "self-possession" which Daniel Quorn so deprecates. "Possessed of the devil was a misfortune and to be pitied," said Daniel, "but possessed of ourselves is a curse and a misery that be'n't much above it."

Let us plan and think and labor, then, in these sunny, quiet days, for our sisters who are still in prison houses, to whom one hour of the liberty we enjoy would be a foretaste of Paradise.

And first, a word to those who have come with set purpose and "malice aforethought," determined this year to accomplish something for the "Woman's Foreign." You have probably a sup-

ply of papers and tracts, mite-boxes and forms of bequest. Use them freely. O, how we have been tempted to yield just here! The enemy has whispered, "Who wants to be bored on this subject? People will shun you if you are seen with a lot of FRIENDS, for they do not wish to be introduced; and as to these forms of bequest, really, they will resent any such intimation of their exit from this mundane sphere; they will say, too, that this Society is your hobby! Alas, how can a mortal woman resist that argument? But we must resist if we would see progress. We must fortify ourselves with the knowledge that we are engaged in legitimate business, since soul-saving is the acknowledged purpose of camp-meetings, and the soul of a heathen woman just as dear to our Redeemer as that of the friend you may lead to the altar.

We have gone too far in this blessed work to show any signs of faltering. Rather let us feel an honest pride as we present the subject to our indifferent or sceptical friends, and rejoice that when we gain one such, we have gained a new recruit to the aggressive portion of the great army. But when we have scattered papers and tracts we have only begun our work. By all means, have a meeting previous to the week of service. Sometimes it may take the form of a district meeting, with reports from the various auxiliaries, and prepared addresses; but most enjoyable are those informal gatherings, where women will speak who had not intended to, whose words spring from a precious personal experience. We have listened in amazement to this "eloquence irresistible," and thanked God for the fresh inspiration which has been given to the women of our church. No rules or regulations can be given for such a time; but blessed are those who can bring it about, and share its peculiar influences! It is a good place, too, for unbelievers and backsliders. It is nearly always possible to form a choir, from the musical talent on the ground, to enliven these occasions, and a little search will bring to light beautiful hymns and "missionary music" good enough for any time or place. We believe that during these preparatory days something may also be done to increase the funds of the Society; for we must always bear in mind that it is "gold and the gospel" when we plead for missions. But shall we



have a public meeting during the week of service? This is an open question, we imagine, and must be decided by circumstances. We remember one. It was held between the dinner hour and the afternoon preaching. We hurried to the stand with our imported speaker; the front seats were filled with interested friends, while hundreds stood, and moved and talked and laughed in the rear. The noon train had arrived, and scores of people came in, laden with baskets, shawls, etc., and eager to welcome, with loud voice and outstretched hand, the various aunts, uncles, and cousins who had "begun to think they never would come."

Our speakers raised their voices and cried aloud; and those who *heard*, enjoyed the brief and fervent speeches. But alas! While our imported speaker was in her happiest mood and most animated appeal, the loud clang of the bell close by effectually silenced her, and brought the meeting to an abrupt close. We never think of that day with unmitigated satisfaction. If, however, the "powers that be" are in favor of such service, and grant a more quiet hour, by all means bring forward those who have something to say, and can say it distinctly, briefly, and earnestly, and the work of your Society will receive a fresh impetus. But whether a public service be practicable or not, don't fail to hold a *tent-meeting*. We do not mean simply for the orderly gathering of an "auxiliary," but one to which everybody may be invited. We have in mind such an one, where, in less than an hour, several members and subscribers were secured, a good many mite-boxes sold, and more than eighty dollars were collected and pledged. Shall we ever forget those enthusiastic faces,—eyes radiant with the purest joy we mortals know, lips quivering with unspoken appeal, as the papers were circulated through the crowd? One elderly woman came in and said to us, "I told them I must come in, for I had a thank-offering to give. My son was converted in our tent last night, and here's a dollar for some poor heathen mother!" And then, with overflowing eyes, she hastened out. If we all brought our thank-offerings, our treasury would be filled.

The methods we have suggested are but few of many which will be utilized by those who have a mind to work, none of which can fail of good

results if carried out courageously and unselfishly. But whether disappointed or satisfied by the actual results as counted up in numbers, subscribers or dollars collected, we may be sure that much of the seed scattered at the campground is to mature in remote churches. Many women hardly leave their homes during the year save to attend this Feast of Tabernacles, and hear nothing of our Society elsewhere; yet they are loyal to woman's work in the church, and rejoice to know that there is a cause, high as heaven and broad as this green earth, which seeks to enlist *their* hearts and hands in active service. You will hear from some of them after they return to their homes, and if your experience is like ours, you will be wonderfully cheered to hear of a new auxiliary, or of a new convert to missionary labor, ready to do pioneer work. But we must not multiply words. All that we would add is expressed in a motto found on the walls of the temple at Delphos: "Know thy opportunity."

L. A. S.

#### A WORD FOR THE CHILDREN OF MISSIONARIES.

THE ladies of the Executive Committee of the Woman's Foreign Missionary Society, in their recent meeting in Minneapolis, discussed at some length the duty of their Society toward the children of missionaries. The outcome of the discussion was a request that Mrs. Willing, one of their number, present this phase of the work during the anniversary exercises, and that her appeal be printed in some of the church papers, in hope that it may reach the eye and heart of those whom it may specially concern, and, with God's blessing, induce them to meet fairly this responsibility. After some general remarks, in which the obligation of the Society to the wives of missionaries received due attention, Mrs. Willing went on to speak of the sacrifice that missionary mothers make in their efforts to instruct heathen women. She said, "Of all who carry this work, none sacrifice more heavily on its behalf.

"In this country, if a woman has the care of little children, she is seldom able to do much outside the home. Even pastors' wives are usually excused from church work while their children are small. The wives of missionaries labor under disabilities which women in America can hardly

understand: they live in unfriendly climates; they are obliged to depend upon pagan servants, who are so inefficient that it takes an indefinite number to do the work of the family; they are busy upon Burns's problem of making three guineas do the work of five, with the care of babies that they can hardly trust out of their arms for fear of the evil influence of the heathen by whom they are surrounded. Yet somehow they manage to talk and pray with native women, look after Bible-readers, translate their letters, teach in Sunday schools, superintend day schools, and in scores of ways help forward the work of Christ among the heathen. All this they do without fee or reward, not one of them receiving a dollar of salary with which to lighten their domestic care. They are supported by their Society, like ministers' wives in this country, not as individual workers, but as the wives of the men who are employed to do the work. Added to all these sacrifices is another, of which we, at our utmost, cannot tiptoe up to touch the lowest fringe. If they stay with their husbands in their work they must be separated from their children. When God gives you children they are yours; 'heart of heart, life of life, moan of moan,' — yours right on to the end. None but He who gave, may take them. When He sends his strong, pale angels to gather them to Himself, and the precious little forms are carried out and laid away

'Where the violets press closer than you,'

and you come back to the empty house and 'the silence 'gainst which you dare not cry, that aches around you like a strong disease and new,' if you look up through your tears and heartbreak, and say, 'God's will be done,' you are brave and obedient. But could you put away your children living, for the sake of Christ's work? Could you endure to miss the broken bits of words, than which there is no sweeter music for a mother's ear, the smile of love and brightness, than which nothing can be more winsome, the tender twining of dimpled arms, sending sweet warmth and comfort to a mother's heart, knowing all the time that somewhere in the wide world they are living and moving, — needing you so sorely perhaps! — another woman hearing them stumble through their sleepy little prayers at night, other hands brushing away their tears

when the little troubles come, smoothing the pillow when fever makes the dear head restless, closing the tired eyes and folding the pale hands if God calls them to Himself. Could you bear all this loss, knowing through the long years that they were growing stranger to you, and as children they could be yours never again? Just this fearful sacrifice has to be made by the missionary mother. If she attempts to keep her children with her, it is at the risk of their ruin, physical, mental, and moral. We never shall forget the face of Mrs. Waugh when she came home to leave her children. Her sorrow cut short her life. Her husband was in Brooklyn at General Conference when she became ill. Her mother and sisters and the friends of her girlhood were about her; and yet, as soon as the disease unsettled her reason, they were obliged to telegraph her husband, "Come home, we cannot understand a word she says." The dark-browed women, for whose salvation she was ready to sacrifice what was dearer than life, were about her in her fancy, and she would speak only their language.

"Can we of the Woman's Missionary Society do anything to lighten this cross? Can we help bear this burden of our beloved co-laborers? We can give them our sympathy in their sorrow, and what is more, we can open our homes to the little ones that they must leave when they go back to their work. Many a comfortable home is most cheerless and lonely, because the elegant furniture always stays in place, — never pulled about by merry, mischievous hands. Many a gloomy, childless home might be gladdened by the blessed prattle and glorious gleefulness of these precious little ones. They ought to be the wards of our Society, the children of our regiments. We ought to care for them, love them, pray for them, and watch over their well-being.

"One autumn day, in a little mountain town, a company of workmen were sitting about in a shop, eating their lunch, and chatting in a cheery way. The sunbeams slanted to the floor in dusty bars, the quiet autumnal sounds came in at the open door. Suddenly a madman stalked in, his broken chain dangling from his arm, a huge knife in his hand, his eyes glaring about as if for a victim. Every man started up in terror, but



escape was impossible; then the bravest and brawniest rose to his feet, and looking steadily in the maniac's eye, as he moved slowly toward him, he said under his breath, 'Somebody'll have to die here; it may as well be me, I'll stand a better chance to bring him down than any of the rest of you. All I ask is that you'll pray for me and take care of my wife and children.' He conquered the madman, but it cost him his life.

"In after years, when the grief of the workmen for their comrade had been softened by time, and the terrible tale had become only a sad story that was told of Sabbath evenings, while the eyes of women and children grew moist with gratitude, do you think they forgot his dying charge? Was there ever want in his cottage? Were not his children the special care of all the good people of the hamlet? Some brave men and women must go out in our stead to grapple with the demons of heathendom; they give youth, and hope, and love, and all to this work, our work as much as theirs. Will we not assure them that their burden shall be shared by us, their children shall be our care?"

"We are prospering finely, my sixteen girls and myself. To-day is the anniversary of the arrival of your first ladies in Peking, five years ago. We celebrated the day by giving the girls a half-holiday, which has been spent by me in the sick-room of a native Christian woman, who will soon exchange the poverty of earth for the glory of heaven. She is calmly waiting the coming of her Redeemer." So writes Miss Campbell from Peking, April 6.

We call special attention to the arrangement which has been made with publishers of church papers in different localities throughout the country, as found at head of the business department, page 44. Ladies preparing reports of meetings for these papers are expected to condense them as much as possible, in order to secure insertion. Many of these papers have a "missionary department" containing general missionary intelligence, from which much can be gleaned for auxiliary meetings. These departments, with the reports of meetings of Woman's Foreign Missionary Society, will make some one of them a very desirable accompaniment to the FRIEND for every lady who has not one of them already.

A RESPONSIVE SERVICE OF SCRIPTURE TEXTS  
FOR THE EIGHTH ANNIVERSARY OF THE GENERAL EXECUTIVE COMMITTEE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, MINNEAPOLIS, MAY 20, 1877.

[Conducted by Mrs. Delta Lathrop Williams, of Delaware, O.]

Key to Service:—

1. Benediction. 2. Need of salvation. 3. Plan of salvation: by faith in Christ. 4. Fulness of salvation: for Jews and Gentiles. 5. Gentiles must hear it. 6. God's plan is to send preachers. 7. God's promise that preaching shall be effectual in the salvation of all nations. 8. Thanksgiving. 9. Doxology.

*Leader.*—Grace be to you, and peace from God our Father and from the Lord Jesus Christ.—Rom. 1:7. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1:16, 17.

*Congregation.*—For the preaching of the Cross unto us which are saved is the power of God; for, after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.—1 Cor. 1:18, 21.

*L.*—For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast.—Eph. 2:7, 8.

*C.*—Not by works of righteousness which we have done, but according to his mercy, he saved by the washing of regeneration and the renewing of the Holy Ghost.—Titus 3:5.

*L.*—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mat. 20:28.

*C.*—For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all.—1 Tim. 1:5, 6. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. 1:7.

*L.*—God will render to every man according to his work; for there is no respect of persons with God; for we have proved both Jews and Gentiles, that they are all under sin.—Rom. 2:6; 11:3, 9.

*C.*—But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the faith of Jesus Christ unto all and upon all them that believe; for there is no difference between Jew and Gentile.—Rom. 3:11, 22.

*L.*—Is he the God of the Jews only? Is he not, also, of the Gentiles?—Rom. 3:29.

*C.*—Yes, of the Gentiles, also, seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith.—Rom. 3:30. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.—Gal. 2:16.

*Chorus, with organ.*—Oh, that men would praise the



Lord for his goodness and for his wonderful works to the children of men!

L.—If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved: For the Scripture saith, Whosoever believeth on him shall not be ashamed. — Rom. 10: 9, 10.

C.—The same Lord is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. — Rom. 10: 12, 13.

L.—How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? — Rom. 10: 14.

C.—But I say, Have they not heard? Yes, verily, their sound is gone out into all the earth, and their words unto the ends of the world. — Rom. 10: 18. This gospel of the kingdom shall be preached in all the world, for a witness unto all nations. — Mat. 24: 14. Go ye into all the world, and preach the gospel to every creature. — Mark 16: 15.

L.—But how shall they preach, except they be sent? As it is written, How beautiful upon the mountains are the feet of them that preach the gospel of peace and bring glad tidings of good things. — Rom. 10: 15.

C.—The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest. — Mat. 9: 37. Whom, if ye bring forward on their journey, after a godly sort, ye shall do well. We ought therefore to receive such, that we might be fellow-helpers to the truth. — 3 John 1: 6, 8.

Chorus, with organ. — Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!

L.—I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. — Isa. 49: 6. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes around about and see: all they gather themselves together, and the forces of the Gentiles shall be converted unto thee. — Isa. 60: 3, 4, 5. For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the nations, saith the Lord of Hosts. — Mat. 1: 11.

C.—And I heard the voice of a great multitude and the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth! — Rev. 19: 7. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. — Rev. 11: 15.

Blessed be his holy name forever, and let all the earth be filled with his glory. Amen and Amen. — Isa. 72: 19.

Chorus, with organ. — Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

## Home Department.

CONDUCTED BY THE FOLLOWING LADIES:

N. E. Branch . . .	Mrs. C. P. TAPLIN, Randolph, Vt.
N. Y. Branch . . .	Mrs. J. H. KNOWLES, Orange, N. J.
Phila. Branch . . .	Mrs. J. F. KEEN, 1209 Arch St., Phila.
Balt. Branch . . .	Miss L. HART, 176 N. Calvert St., Balt.
Cinn. Branch . . .	Mrs. W. A. INGHAM, 203 Franklin St., Cleveland, O.
N. W. Branch . . .	Mrs. J. F. WILLING, 186 Vincennes Ave., Chicago.
Western Branch . .	Mrs. LUCY E. PRESCOTT, Winona, Minn.

Contributions intended for this department should be addressed to the representative of the Branch, as above.

## NEW ENGLAND BRANCH.

Dear Sisters of the New England Branch, — We have before us for this year a little more work than ever before. The interests of other years are all to be cared for, and new fields are opening before us. This branch has had no part hitherto in the Japan Mission. This is one of the most interesting departments of foreign labor. Miss Schoonmaker has been nearly three years upon the ground, and is developing the work in a manner highly creditable to herself and with rich promise of good to the Japanese. Her school is becoming one of influence. We have in it four scholarships. In Yokohama a little help is asked from the Woman's Foreign Missionary Society, and this Branch is to supply the needed means. It is but little, but it is a beginning, and it depends largely upon the prayers and efforts at home whether success shall attend it. None who have studied the present position of the Japanese can fail to be interested in them, and every Christian must anxiously desire to see them, in their rapid changes, brought speedily into the fold of the Master.

The Cawnpore school is the other new work for our Branch. It is new, — not in the sense of a new country, for a large share of what has been done has been for India, but this school will differ from all others attempted by our church in Northern India. Into it are to be gathered English-speaking girls, who are to be trained for teachers and helpers in missionary stations. These girls, we are told, make the most efficient laborers, and at a much less cost than they can be secured from this country. The school will be self-supporting when once started, and the appropriation for it now made will probably cover the entire expense.

Miss Thoburn has already opened the school, and is sanguine in her hopes for its ultimate success. Three thousand dollars of the six thousand asked are to be raised in this Branch. We have divided the sum into shares of \$5 each, and earnestly invite auxiliaries and individuals to take one or more shares in it. Let us rally around this school, and build it up in the name of Him who is to have that fair land for His possession.

Cannot all our auxiliaries raise \$5 more than ever before for this purpose? There is no centennial this year to draw our attention and money from their wonted channels. The demands for missionary labors were never greater and never more promising. The church is being roused to greater activity, but there is still far greater demand for men and means than the church sup-

plices. Shall not the earnest efforts and the earnest prayers of the women of this Branch this year help to awaken the church more thoroughly and to push the battle against sin more vigorously than ever before?

MRS. C. P. TAPLIN.

#### NEW YORK BRANCH.

THIS morning, just as the light stole through the window, waking us to another day of life-work, these words came as though spoken audibly to the spirit:—

"Ah, whither should we flee for aid,  
When tempted, desolate, dismayed,  
Or how the hosts of hell defeat,  
Had suffering saints no mercy-seat?"

And the vision of a *world without a mercy-seat* came almost tangibly before us. A world without a mercy-seat! A damp, dark, dismal dungeon, without a ray of light; a vast Sahara, without a single oasis; a storehouse of essentially needful supplies, without a key by which to enter. Shall we ever rightly estimate our privilege of prayer? So often we go to our devotions urged by a sense of duty. Had we the liberty of access to an earthly monarch, how frequent and how glad would be our coming, particularly if that monarch, while ruling widely, had also the heart of a father, and was ready not only to supply bountifully, and to unravel mysteries, but to alleviate suffering, overcome difficulties, and soothe in affliction. If an earthly father can give good gifts, "how much more shall your Heavenly Father?"

The atmosphere which surrounds our globe is the vital fluid upon which all animated nature depends. So prayer is the vitality which preserves the Christian life. Do we breathe the atmosphere from a sense of duty? O, no; we open the windows gladly, and catch the first morning breath. So should we open the windows of our soul that we might breathe the atmosphere of devotion in its purity and freeness. This is not a mere figure of speech, we mean what we say. There is not a Christian but might realize the illustration of the poet,—

"As some tall cliff that lifts its awful form,  
Swells from the vale, and midway cleaves the storm,  
Though round its base the rolling clouds are spread,  
Eternal sunshine settles on its head."

So should we, believers in Him, who with Himself freely gives us all things, go through the mists and darkness of this world, with sunlight ever on our heads and in our hearts.

A. I. T.

THE Brooklyn Auxiliary, of the New York Branch, held its last meeting (previous to the summer vacation) in the parlors of DeKalb Ave. M. E. Church, April 9, 1877. A large number was present. Rev. C. E. Millen, pastor, spoke words of cheer and encouragement to the workers. During the past year our meetings, held monthly, have increased in interest and numbers; the collections in most instances exceeded those of the previous year. Those little silent monitors, the mite-boxes, have proved themselves very efficient helps to some of the managers. Many interesting incidents could be given, like the following: A lady had a box in her pos-

session only a short time, when she was called to her heavenly home. After her death it was found among her effects and opened; it contained three dollars. Think you, if this sister could speak to us, she would regret making any sacrifice by which she contributed her little mite to help on the work of bringing the whole world to Christ? Work while it is called to-day. Life is short, "the hour cometh when no man can work."

The season of the year has come again when vacation and rest are enjoyed by the officers and managers of our societies and auxiliaries. And while we are so highly favored, let us not forget those of our sisters who toil on, through summer's heat and winter's cold, who hold not even their lives dear, that they may win souls for their Master. Let us bear our missionary sisters on our hearts and in our prayers, even more than we have ever done, that they may be encouraged and blessed by that loving Jesus who said, "Come unto me all ye that labor and are heavy-laden and I will give you rest."

M. E. H.

#### PHILADELPHIA BRANCH.

MRS. SUSAN EBBERT, wife of Rev. J. H. Ebbert, formerly of the Pittsburgh Conference, on the evening of the eighth day of April was joyfully transferred from the church militant upon earth to the church triumphant in heaven.

One of the most devoted friends of the Woman's Foreign Missionary Society in Pittsburgh, and almost from its organization a vice-president of Christ Church Auxiliary, her counsels and her prayers at all times greatly strengthened the hands of those upon whom fell the heat and burden of the day. So highly were her services appreciated by the ladies of the auxiliary, that several years ago it was unanimously voted to set apart the requisite sum to make her an honorary manager of the Society. During the last year she suffered greatly, and was unable to attend the monthly meetings of the auxiliary, but her interest in the work never flagged, and in her death we have lost one who united the energy of a spirit ever youthful with the wisdom of age.

But we dare not repine, knowing with what eager joy she rose into the world beyond the veil, to continue there, with perfected powers, the praises begun upon earth, "unto Him who hath loved us, and washed us in His own blood."

#### BALTIMORE BRANCH.

A VERY pleasant and successful meeting of the Washington auxiliaries to Baltimore Branch of Woman's Foreign Mission was held in Wesley Chapel, Washington, June 19. The most earnest and devout women of the Washington churches were in attendance, with most of the city pastors, all manifesting deep interest. The meeting was planned, arranged, and superintended by Mrs. George Linville, having charge of the work in that city. Its special design was to bring together the officers and members of the various auxiliaries with the officers of the Branch for mutual conference and counsel, and that all might obtain a more complete knowledge of and deeper interest in the work of the Society. The first

hour was most devoutly and profitably spent in a missionary prayer and experience meeting led by the president of the Branch. This was followed by a most practical and earnest talk from Mr. E. B. Stevens, of Wilmington, "On the most Effective Way of working Auxiliaries." This followed by the fundamental topic, "Consecration to God a Necessary Requisite to Successful Work," by Mrs. Burvis, with a free discussion afterward of both these themes. The corresponding secretary then reported somewhat of the sayings and doings of the General Executive Committee, with a survey in general of the work of the Woman's Foreign Missionary Society, and in particular of Baltimore Branch. This was followed by a season of special prayer for the work and the workers. Then Miss Swaney, who in this city and church is held in such high honor and tender love, spoke of work in Catholic countries, and her personal experience, bearing on missionary work. Then Mrs. J. Eddy Somers, of Mount Vernon Seminary, whose institution bids fair to become a school of the prophets to the heathen world, read a remarkably able paper on the "Advantage of engaging Young Women in the Work of the Woman's Foreign Missionary Society," seeking to solve thereby that most important and interesting question, How shall the hundreds and thousands of young girls who annually graduate from our schools invest themselves and their wealth of capital, of time, thought, culture, energy, enthusiasm? What outcome shall there be of their opportunities? What shall they be? What shall they do? About what shall they think and talk?—questions freighted with destiny, whose answers shall determine the whole tone and tendency of our social life.

Mrs. Dr. Newman was prevented by indisposition from any active participation in these exercises, but with her guests, Bishop and Mrs. Simpson, spent what time they could in the meeting.

In the evening Mrs. Stevens made an effective address, and Miss Swaney was presented with a Bagster's Bible by the auxiliaries of Wesley Chapel, with many touching words by the pastor and by herself at the probable severance of the ties that connected them.

The quarterly meeting of the Branch was held July 5, when the report of delegates to the General Executive Committee was rendered, the new work assumed, viz., support of the Bible-woman, Conversi, in Rome; an interest in the school in Japan. Work on a broader, better basis in Africa was explained; the obligations incurred by the Branch enforced as sacred, binding, personal, and the responsibility of each auxiliary member and Christian woman insisted on; but the rallying cry of the meeting was the increase of the subscription list of the

FRIEND. Its merits, its claims, the absolute necessity of it for a thorough comprehension and permanent support of our work was insisted upon; and a resolution was passed reaffirming the old, but in some cases obsolete requirement of appointing "an agent in every auxiliary, who shall canvass the congregation and seek to place the FRIEND in every family in our church." Will the president of each auxiliary see to the enforcement of this rule? Dear sisters, the watchword for the year is,

Personal faithfulness, deepened devotion, increased diligence. Only thus can the work be carried. The Branch expects every woman to do her duty. The Master expects it.

I. H.

# CINCINNATI BRANCH.

## OUR ANNUAL REPORT, WITH SUPPLEMENTAL EXHORTATION.

THE former, a pamphlet of fifty-four pages, is issued from the steam press of Mount & Carroll, Cleveland, O. We have delayed until after June 26, in order that our appropriations for 1877-8 might appear on its pages. This report is designed as a manual of information for secretaries and auxiliaries, containing latest intelligence from the foreign fields in which we are pecuniarily interested, every mission station being set forth as completely as possible after a year's labor. The home department is fully reported by the Conference secretaries. A complete directory of Foreign Missionaries receiving salaries from our whole Society has been carefully compiled by the corresponding secretary. The Branch recording secretary has supervised in Cincinnati the printing of a map which conveys an idea of the geography of distant lands. We have been diligent in revising lists of life members. Mrs. H. M. Ingham and Mrs. A. S. Clason have aided in preparation of the pamphlet. The proof-sheets have been twice read by us and the pages are typographically perfect; but we cordially invite critical examination on the part of our ladies in order to detect errors in any particular, so that the Eighth Annual Report may complete all revisions.

We request the attention of our entire Branch to the fact that the Amended Constitution and By-Laws of General Executive Committee, with our own Branch Constitution and revised By-Laws, have place in our Report; to a thorough perusal of these we urge all our workers and others, who will please govern themselves by the provisions of our economy, adjusting their operations thereto, and *make no mistakes*. All that can be asked of any is to be strictly law-abiding: collision is then avoided with associations or individuals.

The Cincinnati Branch is the only one organized with sub-treasurers, and she must be willing to meet the delays consequent upon this arrangement, and expect no monthly reports, but hope for promptness on the part of each sub-treasurer, so that the general treasurer may report regularly, once a quarter, to the HEATHEN WOMAN'S FRIEND. In this connection we must thank the editors of the *Western Christian Advocate* and of the *Pittsburgh Christian Advocate* for their uniform kindness in the use of their columns for our Society and its work.

We bespeak throughout Ohio, West Virginia, and Kentucky, 5,000 subscribers to HEATHEN WOMAN'S FRIEND. After our paper is taken thoroughly, we urge upon everybody to subscribe for the *Western* and *Pittsburgh Christian Advocates*, in order that everybody's wife and daughters may learn herein the progress of the woman's missionary movement.

Mrs. Bishop Morris, Springfield, O., is our agent for



mite-boxes. Keep that little woman busy filling orders, so that the mites may all be gathered.

Please make a specialty of constituting life members by means of missionary tea-meetings, missionary corn-planting (of this more anon), missionary picnics, and any other device known to the domestic Christian woman. Don't fail to enroll your pastor's wife as life member. With a heathen world to convert, dear fellow-laborers, do not let us weary. Pray for extension of work and means to carry it on.

**NOTE.**—The Annual Report of Cincinnati Branch for 1877-8 is for gratuitous distribution. Missionaries, Conference and district secretaries have been supplied. All others desiring copies will please address,

MRS. W. A. INGHAM,  
203 Franklin St., Cleveland, O.

#### WESTERN BRANCH.

THE following resolutions were passed at the seventh annual meeting of the Western Branch of the Woman's Foreign Missionary Society, held in Lincoln, Nebraska, April 19-23, 1877:—

"WHEREAS, We have read with great pleasure the reports given by the press of the opposition of Mrs. President Hayes to Sabbath carriage-riding, and her choice of a house of worship for herself and family that could be reached without unnecessary work on the Sabbath; therefore,

"Resolved, That we appreciate the noble example she is thus setting to Christian women in this and every land, as also in discarding the follies and extravagances of fashionable attire, the wearing of jewelry and other needless ornaments, and dressing as 'becometh a woman professing godliness.'

"Resolved, That we believe her example will tell for good in the capital of our country, and throughout the entire land in which she, as the wife of our chief executive, occupies so prominent and honorable a position; and we will pray that she may have grace and wisdom to discharge the responsible duties devolving upon her, to the glory of God.

"Resolved, That a copy of these resolutions be forwarded to Mrs. President Hayes, to the HEATHEN WOMAN'S FRIEND, and to the church Advocates."

#### WORDS OF CHEER.

A NOTE FROM THE GRASSHOPPER SECTION.—The time has again rolled round for the quarterly report, which I inclose. I feared our Society would lose some of its members this quarter, but instead, we have increased two, and one subscriber to the FRIEND.

The public meeting was held on Wednesday night. Though it was very bad weather, the mud so deep persons could hardly go in wagons, and almost every family had some sick one among their number, the meeting was a decided success.

We trusted in the "God of Israel," and he helped us.

A SECRETARY writes:—"May 17. Our tea-meeting came off last week at Mrs. D.'s, on High Street, about one hundred and thirty persons present,—the largest attend-

ance we have ever had. All said that the paper was a perfect success. One gentleman wanted the whole of it published. We must have realized twenty-five or thirty dollars."

THE Seventh Annual Report of the Western Branch is just from the press, and is full of interesting information. Every member of the Woman's Foreign Missionary Society should possess one, and read it with much prayer, and purchase some to circulate among her friends. Send to the Branch, State, or Conference secretaries for it at once. Sold at five cents a copy. Postage two cents extra.

GONE HOME.—Mrs. Jaynes, a member of the St. Charles Auxiliary, was a humble and faithful follower of the Master for forty years, and passed away in triumph of the faith. She being dead, yet speaketh.

"The sweet remembrance of the just  
Shall flourish when they sleep in dust."

MRS. B. F. WEEKS, Cor. Sec.

#### Children's Corner.

##### THE BEAUTIFUL THINGS OF GOD.

A STORY THAT REALLY HAPPENED NOT LONG AGO.

BY JENNIE EGGLESTON ZIMMERMAN.

MAIDIE was left at home one afternoon, to take care of the other children. She was only five years old, but there were two younger than she. Little Nell was three, and baby Ned one year old, while Rob was seven. It seemed strange that Maidie should always be left in charge, when Rob was older, but it was the only way to get along in that family; for I am sorry to say that Rob was a little grumpy, and didn't have the "knack" of getting along with the others as Maidie had. It is Maidie's *knack* that I am going to tell you about. It was such a blessing to mamma, who was like the old woman who lived in a shoe. She wouldn't have known what to do sometimes, if it had not been for her dear little daughter's knack at getting along and making the rough places plain.

This afternoon, mamma *had* to go down town, for Nell and Rob both needed shoes; and when children need shoes, why, they need them, and there's no getting around it, especially in cold weather. So Maidie had all the children to take care of, even Rob himself, for her knack seemed to be just as good for his grumps as for Nell's and Ned's.

When mamma left them, with many charges

about being good and kind to each other, Maidie got Nell and Ned each an apple, and set them side by side on the floor in the play-room. Apples were Maidie's constant dependence in keeping the children quiet. Mamma often said that Maidie could n't "keep house" without some apples, and it was quite true. Rob took an apple too, and a book, and perched himself on a big trunk. That was the very best way of disposing of Rob, for he dearly loved both.

Pretty soon the door opened, and little Crete Stevens came in to spend the afternoon. This was splendid, for Maidie was very fond of company, and of Crete in particular.

"O Crete!" said Maidie, with a little squeal of delight, "I'm so glad you've come, for mamma's gone, and I've got everything to 'tend to. Did you bring Angelica?"

"O, yes, I brought her," said Crete; "but she will have to go right to bed, and have the scarlet mumps, 'cause her clothes are all in the wash, and she has n't a rag on. I just wrapped her up in my hankshuff, and brought her along, for she would n't stay at home."

"Well, here, put her in my dolly's cradle," said Maidie. "Charlotte Henrietta can get up just as well as not. She's too lazy for anything."

"Lazy!" said Rob, looking down at poor Charlotte Henrietta in contempt. "I should say she was lazy. I never saw a doll that was anything else. Stuff and petticoats!" This was something Rob had just learned from their old bachelor boarder.

The girls did n't mind Rob, so long as he did n't really touch the dolls, and Crete and Maidie and Nell played away as if their lives depended on it. After a while they concluded to take the dolls out walking.

"O dear!" said Crete, "I wish Angelica had some clothes, so she could go with us. She'll get an awful stiff neck, lying in bed so long. I always do."

"Well," said sympathizing little Maidie, "I'll tell you. Lemme see—Nell, won't you lend Crete your dolly's blue suit?"

"No, I don't want to," said Nell, who was just a little bit stingy.

"O Nell, do!" coaxed Maidie. "I'll give you my piece of green silk if you will."

"No," said little Nell, who always knew her own mind, "I don't want to."

"Now," said Maidie, sitting down on the floor beside Nell, "let me splain it to you, Nellie. Don't you know what the beautiful things of God is, Nellie?"

"No," said Nell, soberly, punching her finger into her apple.

"Why, it's being kind to folks," said Maidie, "and not being stingy, and lending your dolly's polonaise 'cause Angelica's clothes are in the wash, and poor Crete feels so bad. That's the beautiful things of God, Nellie, and you know He wants us not to be selfish. God is n't selfish with us, Nell," urged Maidie, "He gives us everything. Just 'member what a lots of apples grew on your tree last summer. Well, God made 'em grow there, every one."

Nell took a nail from the floor, and began to punch more holes in her apple. The blue suit was in a box behind her.

"O dear!" sighed Crete, wrapping her handkerchief more closely about poor Angelica, "Nell won't, I know, and we can't have any fun, 'cause I wanted Angelica to go out walking with us too, as well as Charlotte and Luella."

"You just be still, Crete," said Maidie. "Let Nell be a little while; she's thinkin' 'bout the beautiful things of God, and she'll do 'em pretty soon, you'll see."

Nell sat still, and punched holes in her apple a little while; then she got up and took the precious blue suit out of her box, and ran with it to Crete.

"There!" said Maidie, with satisfaction, "Nell's real good, if she only stops to think about it awhile. I know just how to manage her. She always does right when I tell her about the beautiful things of God."

Angelica didn't soil the blue suit one bit, and when Nellie's mamma came home she had a pair of lovely new boots for her. — *S. S. Times.*

#### ANY IN HEAVEN, TOO?

LITTLE Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture-book.

For an hour all was still; then Mary heard her uncle say, "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father read that morning about laying up treasures in heaven.

"O, no, Mary; my treasures are all on the earth, — some in banks, and some in other places," answered Uncle George.

"But ain't you got any in heaven, too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully; "but run away to your mother now, for I am going out."

Uncle George went out, and was gone a good while; but all the time he was thinking that after all, perhaps, he was n't so well off if he had no treasure laid up in heaven, to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined at once to lay up treasures in heaven. He did so, and many a dollar which he had laid by was used to help in laying up better and more enduring treasure. Little Mary never knew, until years after, when she, also, with a clearer understanding of what it meant, began to lay up treasures for herself in heaven, that it was her childish question that started Uncle George on a generous, active Christian life. — *Myrtle*.

#### A REPROOF.

A MISSIONARY was once telling a heathen woman about Jesus, and was able to make her understand her sinfulness and danger out of Christ. The poor woman looked her teacher in the face, and said, —

"Do all the people in your country know of this great Saviour?"

She was told they did.

"I can't think it," she said, "for more would come to tell us about Him."

What reproof to us, who at home have all the privileges of the gospel, with so little thought of those who have them not! — *Sel.*

## Business Department.

### WEEKLY CHURCH PAPERS.

We are authorized to state that notices and reports of meetings held in interest of the Woman's Foreign Missionary Society will appear in the columns of the following named papers when furnished by those having charge of such meetings.

Ladies desiring to subscribe for any of these papers, or to furnish reports for the same, should address their communication as below named.

These subscription prices include postage. *Specimen copies free.*

ZION'S HERALD,	
36 Bromfield St., Boston.	\$2.75
THE METHODIST,	
15 Murray St., New York City.	\$2.20
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Syracuse, N. Y.	\$2.20
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131 Smithfield St., Pittsburg, Pa.	\$2.00
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190 West 4th St., Cincinnati, Ohio.	\$2.50
METHODIST PROTESTANT,	
332 West Baltimore St., Baltimore, Md.	\$2.25
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110 Whitehall St., Atlanta, Ga.	\$2.00
SOUTHWESTERN CHRISTIAN ADVOCATE,	
Lock Box B, New Orleans, La.	\$2.00
CALIFORNIA CHRISTIAN ADVOCATE,	
1041 Market St., Station B, San Francisco, Cal.	\$2.75
CHRISTIAN STATESMAN,	
I. L. Hauser & Co., Milwaukee, Wis.	\$1.50

### "HELPS" FOR AUXILIARIES.

To assist such as are not able to obtain speakers for auxiliary and public meetings, without incurring too much expense, a variety of short addresses, poems, missionary hymns, and music have been prepared, for sale at the office of the FRIEND. Arrangements have also been made to furnish the following books for use of auxiliaries, which are both interesting and instructive:—

THE ORIENT AND ITS PEOPLE. By Mrs. I. L. Hauser. \$1.75.  
MISSIONARY LIFE IN INDIA. By Rev. Dr. Scott. \$1.75.  
OUTLINE HISTORY OF FOREIGN MISSIONS OF THE M. E. CHURCH. By Mrs. Rev. W. Bixby. .25.

### ADDRESSES AND EXTRACTS.

"An Appeal to Praying Women."  
"Work done for Jesus."  
"An Appeal from a Missionary in China to Christian Women of America."  
Extracts from an important letter from Mrs. Parker.  
"Woman's Work in Missions."  
"The Chinese Daughter-in-Law."  
"Seven Reasons why I should belong to the W. F. M. Society."

### POEMS.

"Best Use of a Dollar."  
"A Plea in Behalf of the Woman's Foreign Missionary Society."  
"The Last Command."  
"The Little Children."  
"The Two Belts of Gold."  
"I have No Time."  
"Two Cents a Week."



## HYMNS AND MUSIC.

"Hold up Thy Light."  
"The Whole Wide World for Jesus."  
"Missionary Hymn."  
"Missionary's Call."  
"Speed the Gospel Day."

Price for Addresses, and Poems, 5 cts. each, or six for 20 cts.  
Hymns and Music at the rate of 50 cts. per hundred.

NOTE.—Directions for conducting missionary meetings, prepared by Miss Rulison, will be sent gratuitously to any one ordering from above list.

Card Photographs of Misses Swain, Porter, Chapin, Denning, Campbell, Green, and Mrs. Davis can be had at 25 cts. each, or \$2.00 per dozen.

Address, MRS. L. H. DAGGETT, 36 Bromfield St., Boston.

## THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Includes eight associated Branches. Their territorial limits and respective Corresponding Secretaries are as follows:—

- I. New England States. Mrs. Rev. C. P. Taplin, Groton, Vt.
- II. New York and New Jersey.  
Mrs. Wm. B. Skidmore, 9 E. 17th St., New York City.
- III. Penn. and Del. Mrs. J. F. Kern, 1209 Arch St., Phil.
- IV. Maryland, District of Columbia, and Eastern Virginia.  
Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md.
- V. Ohio, Western Virginia, and Kentucky.  
Mrs. W. A. Ingham, 203 Franklin St., Cleveland, O.
- VI. Illinois, Indiana, Michigan, and Wisconsin.  
Mrs. Jennie F. Willing, 186 Vincennes Ave., Chicago, Ill.
- VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado. Mrs. Lucy E. Prescott, Winona, Minn.
- VIII. Tenn., No. Carolina, S. Carolina, Ala., Ga., and Fla.  
Mrs. Rev. E. Q. Fuller, Atlanta, Ga.  
The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters.  
IX. Ark., Miss., Louisiana, and Texas, at New Orleans.  
X. Pacific Coast, at San Francisco.

Information respecting the Society may be obtained on application to any of the above-named Secretaries. Letters of inquiry are solicited.

## REPORTS OF NEW AUXILIARIES.

### BALTIMORE BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Fairmount, Md. (By Mrs. Stevens.)	Miss A.W. Merrill,	56	15
Quantico, Md., "	Mrs. J. Conner,	20	2
Crisfield, Md., Immanuel Ch."	Miss J. Crosswell,	39	5
" Asbury Ch."	Miss Annie Lawson,	20	4
" Salesbury Ch."			

ISABEL HART, Cor. Sec.

### CINCINNATI BRANCH.

#### OHIO CONFERENCE.

	Cor. Sec.
West Rushville, O. (By Miss Kate Brawley.)	Miss Sophia Ferry.
Belpre, O. "	Miss Mary L. Marsh.
Taylorville, (By Mrs. Dr. Johnson.)	Miss Ella Davis.
Westerville, O. (By Mrs. L. Taft.)	Mrs. Thayer.
New Albany Auxiliary, "	Miss Irene Gravina.
New Albany Mission Band, "	"

#### CENTRAL OHIO CONFERENCE.

	Cor. Sec.
Spring Hill, O. (By Mrs. O. A. Palmer.)	Mrs. J. Elliot.
Frederick, O. (By Mrs. P. S. Donelson.)	Miss Tiney Thomas.
Belle Center, O., "	Mrs. Mattie Nafus.

#### CINCINNATI CONFERENCE.

Union Circuit Aux., O. (By Mrs. C. H. Lawton.)	N. F. Schneibley.
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#### EAST OHIO CONFERENCE.

Braceville, O.,	Mary A. Stowe.
	M. B. INGHAM, Cor. Sec.

#### WESTERN BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Tennese, Neb.,	Mrs. M. J. Shelley,	27	6
Silverwater, Minnesota,	Mrs. Rev. John Klepper,	19	4
	LUCY E. PRESCOTT, Cor. Sec.		

## RECEIPTS OF THE W. F. M. SOCIETY.

### NEW ENGLAND BRANCH.

MAY 15 TO JULY 9, 1877.

Maine.—Bangor First Ch. \$15.00.—East Maine Conference through J. P. Magee. Atkinson, \$0.80; Brewer, \$1.00; Castine, \$2.00; Centre and South Orrington, \$9.00; Columbia Falls, 1.00; Cherryfield and Harrington, \$5.00; Dexter, \$5.00; Damariscotta, \$3.00; East Boothby and Boothby, \$9.00; Fort Fairfield, \$1.00; Houlton, \$5.00; Hampden, \$1.00; Pittsfield, \$1.00; Pittston, \$3.00; Rockland \$3.00; Sheepscot Bridge, \$5.00; Searsmont, \$1.00; Union, \$4.00; Westport, \$1.00; Woolwich, \$1.00 (\$61.80).—East Maine Conference Aux., thro' Mrs. Simonton, \$13.00.—Portland Congress St. Ch. \$5.00; Peak's Island, \$8.75; Pinshaw Falls, Miss H. J. Porter's Mite Box, \$1.00.—South Paris, \$3.80; Saco, Mrs. Elizabeth Buck, \$10.00. Total, \$128.35

New Hampshire.—Amherst, \$20.00.—Bristol, \$20.00.—Colebrook, \$7.25.—Great Falls, \$9.00.—Nashua, Chestnut St. Ch. \$8.00.—Littleton, \$4.25. Total, 68.50

Vermont.—Ascutneyville, \$5.80.—Barton, Mrs. Piper, \$1.00; Barre, \$10.20; Bellows Falls, \$3.50.—Wilmington, \$4.75.—Chelsea, \$7.50; East Burke, \$3.00.—Irashburgh, \$3.00.—Middlebury, \$15.00.—Hardwick, \$4.00.—Montpelier, \$8.00.—Rochester, from Bro. Gould Stockwell, \$50.00.—St. Albans, \$6.00; Springfield, \$8.50.—Waterbury, \$12.50; Windsor, \$6.00; Williamston, \$7.00; West Concord, \$10.00.—Barnard, Mrs. W. Newcomb, \$1.00; Woodstock, \$13.00. Mary Church's Mite Box, \$0.25 (\$16.25).—South Royalton, \$10.60.—Perkinsville, Mrs. Rev. E. H. Bartlett, \$1.00.—Sheffield, \$3.00; St. Johnsbury Centre, \$2.00. Total, 199.60

Massachusetts.—Athol, \$11.00; Ashland, \$7.50.—Boston, collection at quarterly meeting, \$6.43; Dorchester-St. Ch., \$4.75; Grace Ch., \$66.39; Trinity Ch., \$10.00; voluntary contributor, \$2.00 (\$12.00); Winthrop-St. Ch., \$20.39; Cambridgeport membership, \$8.00; Tea-meeting, \$8.00 (\$16.00); Chelsea, Walnut-St. Ch., \$10.00; Chicopee, \$5.75; Chicopee Falls, \$6.00.—Dedham, Mrs. Munson's Mite Box, \$1.60.—East Pepperell, \$8.00; "Cheerful Givers," \$2.25 (\$10.25); East Weymouth, \$11.00.—Gardner, \$4.50; Gloucester, \$3.00.—Holliston, membership, \$7.00; Charley Alexander's Mite Box, \$1.00 (\$8.00); Holyoke, \$4.05.—Lawrence, Haverhill-St. Ch., \$12.50; Lynn, Boston-St. Ch., membership, \$12.00; Mite-Box, \$1.25; Mrs. W. H. Hutchinson, \$5.00 (\$12.25); Lowell, Worthen-St. Ch., \$19.50.—Malden, \$68.00; Milford, \$10.00; Monson, \$8.00; The Misses Ross, to constitute Miss Mattie M. Collis a Life Member, \$20.00 (\$23.00).—New Bedford, County-St. Ch., \$31.71; Newton, \$14.00; Newtonville, Miss Laura Cone, \$1.00; Northampton, \$5.00.—Provincetown Centenary Ch., \$2.00.—Salem, Lafayette-St. Ch., \$10.85; Spencer, \$9.00; Mrs. Olive Keating (83 years old, walks two miles to the meeting), \$1.00 (\$10.00); Southampton, \$5.00; Somerville, \$14.25; Springfield, Trinity Ch., \$50.00; Florence-St. Ch., \$18.62; Grace Ch., \$3.50; Stoneham, "Little Gleaners," \$8.50.—Ware, \$8.00; Waltham, \$12.00; Warren, \$12.00; Westfield, \$7.00; West Bridgewater, Miss Eleanor Howard, to complete her Life Membership, \$8.00; West Medway, \$5.00; Wilbraham, \$8.54; Williamsburg, \$2.75; Winchendon, \$2.00; Worcester, Trinity Ch., \$16.00; Woburn, \$5.00. Total, 625.53

Rhode Island.—Anthony, Miss J. B. Lewis, \$1.00.—Providence, \$52.90; Memorial Gift from Mr. John Crowell, to establish a scholarship in Pekin, China, \$40.00; Mrs. Holmes, to constitute her daughter, Mrs. Maria A. Morton, Life Member, \$20.00 (\$112.90).—Pawtucket, \$23.62.—Noose Neck, Mrs. Randall Lewis, \$1.00. Total, 138.52

Connecticut.—Bristol, \$5.00; Bridgeport First Ch., \$8.00; Hartford, South Park Ch., \$13.50.—Middletown, \$40.00.—Norwich, thro' Mrs. E. A. Luce, \$20.25.—Central Ch., \$3.50.—Norwalk, Second Ch., \$12.50; New London, \$5.00; New Britain, \$8.00; New Haven, \$8.25.—Golden Circle, \$10.00 (\$18.25); North Manchester, \$8.00.—Waterbury, \$10.00; Willimantic, \$5.20. Total, 157.20

Goand total,

\$1,317.70  
Life Members, Miss Mattie M. Collis, Monson, Mass., Mrs. Maria A. Morton, Providence, R. I., Mrs. Lucinda K. Melendy, Amherst, N. H.  
706 Tremont St., Boston. Mrs. T. A. RICH, Treas.

### NEW YORK BRANCH.

MAY 9 TO JULY 6, 1877.

New York.—Ames, \$10.67; Adams, \$5.50; Auburn, First Ch., \$14.31.—Brooklyn Aux., \$89.10; Boonville, \$6.00.—Castile, \$60.00, for orphan in Bareilly, "Loni Bush Greene"; Carthage, \$10.00; Chittenango, \$5.00;

Cazenovia, \$18.50; Candor, \$5.00; Central Sq., Mite Box of Rosetta A. Coit, \$0.50; Canandaigua, \$14.00; Cortland, \$18.00; Catharine, \$4.00. — Delta, \$2.50. — Earlville, \$5.00, for "Alice Carey Hitchcock"; Elmira, First Ch., \$5.00. — Hedding Ch., \$30.00. — Euclid, \$8.00; East Oswego, \$5.65. — Fleming, \$3.00. — Gouverneur, \$5.40; Geneva, \$10.00; Gloversville, \$65.00 (\$40.00 to make Mrs. W. W. Snow and Mrs. Maggie Milgate Life Members); Groton, \$3.72. — Hamilton, \$5.00, for orphan in Mexico, "Sara Sanford"; Hudson, \$10.00. — Ithaca, Aurora-St. Aux., \$30.00 for "Rachel Palmer," in India. (\$20.00 of March remittance was to make Mary A. Frost Life Member.) — Jasper, \$7.75; Jacksonville, \$3.00. — Lowville, \$19.32, for Bible Reader, "Anna Barnes." — Moravia, \$10.00; Mechanicville, \$12.48; Mexico, \$12.69; Madison, \$10.70, for orphan, "Harriet Madison"; Marcellus, \$7.00 (\$5.00 for "Marcella York," \$2.00, for Miss Thoburn "Nandor"). — New York Conference, New York City, Asbury Ch., \$15.00; Free Tabernacle, \$10.00; Forty-Third St., \$5.00; St. Luke's, \$100.00; St. Mark's, \$1.00; Ashland, \$1.00; Claverack and Philmont, \$1.00; Catskill, \$10.00; Croton, \$2.00; Durham, \$2.00; Hunter, \$1.00; Lithgow, \$1.00; Lakeville, \$1.00; Matteawan, \$1.00; Modena, \$1.00; Pleasantville, \$2.00; Putnam Valley, \$1.50; Pine Plains, \$14.00; Prattsville, \$0.50; Sharon and America Union, \$5.00; Stamford, \$1.00; Stevensville, \$5.00; Rochester, \$1.00; St. James, Kingston, \$5.00; West Point, \$1.00; Windham, \$4.50 (\$193.10); New York City, St. James, Harlem, \$5.66; St. Paul's Aux., \$121.93 (balance of proceeds of Judge Bick's lecture on India, \$14.35; Donation from Mrs. Mary L. Drakimon, \$25.00; Mrs. S. A. Lankford Palmer, \$60.00); Central Ch., \$36.52 (\$12.00 from Mrs. Havemeyer, for Bible-reader); Bedford St., \$29.65; Eighteenth St., contents of Mite Boxes, Miss Holden, \$2.00; Mrs. Holden, \$0.50; Mrs. George, \$1.00; Mrs. Osborn, \$1.00 (\$4.50); Norwich, \$25.00, for orphan in Bareilly; North Chatham, \$10.00, for orphan in Mexico, "Emma Lytle"; Newark, \$12.00. — Oswego, West Methodist Missionary Society, \$13.67; Orleans, \$12.00; Ogdensburg, \$17.72. — Port Byron, \$12.50; Penn Yan, \$13.00; Port Gibson, \$12.00; Pulaski, \$6.50; Plattsburgh, \$8.56, for orphan in India, "Libbie Carter"; Phelps, \$17.00 (\$10.00 from Mrs. Benjamin Pritchard, to make herself a Life Member). — Red Creek, \$22.50, for "Kinne Wayne"; Rochester, Asbury Aux., \$10.75; Rome, First Ch., \$17.75. — Schuylerville, \$10.00; Sackett's Harbor, \$3.75; Syracuse, University Ave. Ch., \$10.00; Centenary Ch., \$21.00; First Ch., \$13.00; Skaneateles, \$7.35; Seneca Castle, \$7.27; Sanquoit, \$20.00 (\$8.80 from Young Ladies' Society, to make Mrs. Mary A. Flint Life Member); Sprout Brook, \$6.70; South Lansing, \$4.00; Smyrna, \$1.25, contents of Mite Boxes. — Tarrytown, \$25.00; Turin, \$8.21; Tompkinsville, S. I. from the Mission School, \$5.00; Utica, First Ch., \$30.00, for orphan in India, "Louise L. Kingsley." — Wyoming Conference, \$29.04; Watford, \$5.10; West Chazy, \$1.50; Windham, \$8.15; Watertown, \$1.25; Arsenal-St. Ch., \$20.75; State-St. Ch., \$7.00; Weedsport, \$9.25; Newburg, \$37.50. Total, \$1,426.17

**New Jersey.** — Camden, \$35.60. — Hope, from Miss Jennie Albertson, \$5.00. — Jersey City, for Bible-reader, Sarah Ellen Rose, \$30.00. — Newark, Central Ch., \$10.00; Halsey St., \$20.00; New Brunswick, St. James Ch., \$14.41; Pitman Ch., \$27.80; Trenton, Proceeds of Festival, conducted by young people, \$81.00. Total, 221.81

**West Texas Conf. thro' W. Brush, \$4.25; Virginia Conf. thro' C. C. McCabe, \$6.00.**

Grand total, \$1,658.23

**Correction.** — The \$17.78 reported in May number as coming from Mite-Boxes from Rye should have been divided as follows: Minnie C. Quinn, \$5.00; Mrs. A. B. Kirby, \$2.00; Dolly Harriott, \$2.22; Emily M. Haviland, \$1.53; Mamie Wandell, \$1.33; Florence Gillespie, \$1.32; Edith May Anderson, \$1.13; Ida M. Haviland, \$0.35; Nettie Cables, \$0.57; Willie F. Miller, \$0.48; Minnie E. Wyatt, \$1.04; Millie St. John, \$0.22; John Green, \$0.09; \$30.00 for orphan Minnie C. Quinn, from Mrs. H. W. Quinn.

Mrs. J. M. CORNELL, Treas.

141 Centre St., New York.

#### PHILADELPHIA BRANCH.

APRIL 1 to JUNE 1, 1877.

**Pennsylvania.** — Cassville, \$16.28. — Central Penn. Conf., \$99.96; Erie, \$30.00; Espyville, \$12.57. — Guy's Mills, \$1.00. — Homer City, \$3.25. — Indiana, support of Sallie Clapp, India, \$60.00. — New Castle, \$10.00. — Orbesonia, \$5.00. — Pittsburgh, 5th-Ave. Ch., \$31.25; Emory Ch., \$17.50; Liberty-St. Ch., \$15.00; Pittston, \$13.00. — Reno, \$64.01. — Sewickley, \$15.00; Susquehanna Young Ladies' Society, support of orphan in Bareilly, \$45.00. — Townville, \$4.25. — Williamsport, \$14.00;

Wilkes Barre, \$36.50; Wyoming Conf., \$98.78; Wilmington Conf., \$29.02. — Pittsburgh towards expenses of Gen. Convention, \$25.00. Total, \$645.17

Delaware. — Milford, \$9.00. — Odessa, \$6.25. Total, 15.25

Grand total,

\$660.42

**Correction.** — In May number, for "Fredonia, Delaware," read "Frederica, Delaware."

JUNE 1 to JULY 1.

**Pennsylvania.** — Altoona, \$10.00; Albion, \$5.50; Allegheny Union, including Life Member, Miss Maggie Cox, \$40.00; Allegheny, South Common (including \$9.30 from Olive S. Mile's Mite Box), \$24.40. — Beaver College, \$8.15; Boalsburg, Pine Grove Circuit, \$9.00. — Carlisle, \$8.00; Clearfield, \$12.55; Cochran, \$4.25; Curwensville, \$14.25; Chambersburg, \$15.00. — East Smithfield, \$6.36. — Franklin, \$16.00. — Greenville, \$9.00. — Harmonsburg Circuit, \$6.75; Hanover, \$8.50; Harrisburg, Grace Ch., \$5.00. — Johnstown, Franklin-St. Ch., \$20.31. — Lancaster, \$6.95; Lewisburg, \$31.10. — Meadville (including \$45.88 towards Lucknow School), \$74.08; Mansfield, \$3.00; Milton, donation, \$50.00. — Oil City, \$19.50. — Pittston, \$3.00; Providence, \$6.50. — Reading, \$25.30; Rouseville, \$12.50. — Sheakleyville, \$7.00; Susquehanna, including \$10.00 towards support of orphan, \$16.25. — Volant, \$5.00. — West Pittston, \$10.50; West Chester, dues, \$18.75; towards a Life Member, \$5.00; Tea-meeting, \$32.00 (\$55.75); Washington, \$10.00. — Philadelphia Ch., Bustleton, \$8.25; Fifth St., \$15.00; Fortieth St., \$5.00; Green St., \$12.00; Germantown, \$32.00; Kensington, \$28.33; Nazareth, \$8.89; Donation Mrs. Boswell, \$50.00; interest on deposits, \$33.37. Total, \$752.29

**Delaware.** — Frederica, \$8.70. — Middletown, \$10.00. — Odessa, \$4.25. — Wilmington, dues, \$16.00; Mrs. E. B. Stevens, Mite Box, \$11.99 (\$27.99). Total, 50.94

Grand total,

\$803.23

Mrs. WM. M. WHITAKER, Treas.

122 North 13th Street.

#### BALTIMORE BRANCH.

APRIL 5 to JUNE 1, 1877.

**Maryland.** — Annapolis, \$1.00. — Baltimore, Broadway, \$18.20; High St., \$4.00; Madison Sq., \$15.00; Whatcoat Mite Box, \$0.52; Baltimore Circuit, \$216.17; Beckwith & Spedden, \$2.00. — Cambridge, \$5.00; Church Creek, \$0.20. — Dorchester, \$2.00. — Easton, \$43.10; Elkton, \$4.00. — Fairmount, \$2.06; Fruitland, \$1.00. — Greensborough, \$14.25. — North East, \$10.00; Newtown, \$1.00. — Parsonsburg, \$0.25. — Quantico, \$1.50. — Rising Sun, \$1.00; Ring's Creek, \$1.06. — Snow Hill, \$6.50; Stockton and Chincoteague, \$1.25; Salisbury, \$2.50; Sudlersville, \$1.00; St. Michaels, \$1.84. Total, \$356.40

**District of Columbia.** — Washington, Union Chapel, 6.00

Grand total,

\$362.40

JUNE 1 to JULY 1.

**Maryland.** — Baltimore, First Ch., \$13.50; Eutaw St., \$1.00; Madison Sq., \$2.50; Mt. Vernon Place Ch., Miss Ann Earnest, \$51.00, Miss Mary Jones, \$50.00, Miss Annie Jones, \$50.00, Others, \$21.50 (\$172.50); Broadway, \$3.50; Columbia St., \$5.00; High St., \$2.00; Fayette St., \$61.25; Strawbridge, \$13.25; Emory, \$3.00. Aisquith St. Methodist Protestant, \$13.00; Huntingdon Ave., \$21.00; Harford Ave., \$3.50; Orchard St., \$6.00; Baltimore Circuit, \$54.03; Bethel Ch., N. W. C., \$13.25; Elkridge, \$9.70; Lulu Davis's Mite Box, \$0.62 (\$10.32); Chestertown, \$5.00; Crisfield, Asbury Ch., \$5.00. Total, 408.60

**District of Columbia.** — Washington, Hamline Ch., \$7.25; Wesley Chapel, \$28.75; Junior Aux. Wesley Chapel, \$7.25; McKendree, \$10.00; Wanhg Chapel, \$4.37; Georgetown, Dumbarton St., \$51.25. Total, 108.87

Grand total,

\$517.47

Mrs. M. G. HAMILTON, Treas.

234 W. Fayette St., Baltimore, Md.

#### CINCINNATI BRANCH.

MARCH 28 to JUNE 5.

**Cincinnati Conf. Div., Mrs. M. L. Pickering, Sec. East Cin. Dist., Mrs. Wm. B. Moler, Sec.** — Cincinnati, Trinity \$33.25 (including \$32.25 from Busy Bees); Wesleyan College, \$30.00 (\$63.25); Lebanon, \$7.00; Goshen, \$3.60. **West Cin. Dist., Mrs. T. H. Pearne, Sec.** — Cincinnati, St. Paul, \$67.00; Oxford, \$23.00. **Dayton Dist., Mrs. Wm. Herr, Sec.** — Dayton, Grace Ch., \$13.67; Raper, \$18.75; Davison, \$3.35 (\$35.77); Troy, \$33.25; Franklin, \$9.00. **Springfield Dist., Mrs. C. H. Lawton, Sec.** — Springfield, Central Ch., \$24.25; High St., \$18.70 (\$42.95); Urbana, 2d

Ch., \$7.50; North Lewisburg, \$8.00; Mechanicsburg, \$10.00; South Charleston, \$2.50; Jamestown, \$9.00; Centerville, \$6.25; White Chapel, \$4.75; Union Circuit, \$10.00. Hillsborough Circuit, Mrs. E. Scarborough, Sec. — Hillsborough, \$16.00; Greenfield, \$4.60; Rainsboro, \$11.00; Highland, \$6.00; Wilmington, \$6.50; Bowersburg, \$2.30. Ripley Dist., Mrs. N. W. Darlington, Sec. — Manchester, \$12.00; Williamsburgh, \$7.35; Point Pleasant, \$6.18; Pelicity, \$16.00. Total, \$430.75

Ohio Conf. Div., Mrs. Mary E. Bing, Sec. Columbus Dist., Mrs. Lovett Taft, Sec. — Columbus (Town St., \$36.25; Wesley, \$24.50; Broad St., \$16.00; Third Ave., \$10.00), \$86.75; Groveport, \$80.00; Winchester, \$10.09; Reynoldsburg, \$4.50; Pataaskala, \$12.50; Granville, \$5.50; Alexandria, \$5.00; New Asbury, \$2.00; Jersey and Lima, \$2.50; Sigler Chapel, \$5.00; Lithopolis, \$7.50; Walnut Chapel, \$6.70. London Dist., Miss Mary Warner, Sec. — London, \$32.30; London Mission Band, \$11.00; Delaware, St. Paul's, \$20.00; Milford Centre, \$2.50; West Jefferson, \$6.90; Grove City and Union, \$9.75. Zanesville Dist., Mrs. M. E. Bing, Sec. — Zanesville, 2d St., \$40.00; 7th St., \$5.50; South St., \$10.00; Malta, \$23.00; Uniontown, \$3.50; Asbury, \$13.50; Newark, \$20.00; Irville, \$9.00; Roseville, \$2.50; New Lexington, \$10.00; Holcomb Chapel, \$7.00; Rehoboth, \$10.50; Frazeyburg, \$4.00. Lancaster Dist., Mrs. J. Mitchell, Sec. — Logan, \$5.00; Circleville, \$35.50; Royalton, \$4.25; Baltimore, \$3.10; New Salem, \$4.25. Marietta Dist., Miss M. K. Brantley, Sec. — Barlow, \$3.75; Amesville, \$3.00; Athens, \$9.00; Nelsonson, \$3.45; McArthur, \$2.75; Shade, \$2.00. Gallipolis Dist., Mrs. M. J. Dillon, Sec. — Gallipolis, \$19.50; Pomeroy, \$5.35; Syracuse, \$8.00; Hamden, \$5.30; Westernman, \$4.00; Centenary, \$3.00; Eureka, \$18.80; Quaker Bottom, \$10.00; Rodney, \$5.00. Portsmouth Dist., Miss S. A. Bartram, Sec. — Portsmouth (Washington St., \$10.00; Sixth St., \$10.75), \$20.75; Coal Grove, \$20.00; Piketon, \$13.12. Chillicothe Dist., Miss Carrie O. Scott, Sec. — Chillicothe, Walnut St., \$5.00; Washington C. H., \$3.00; New Holland, \$1.00; Estelle Chapel, \$4.20; Clarksburg, \$3.50. Total, \$714.20

North Ohio Conf. Div., Mrs. H. Benton, Sec. Cleveland Dist., Mrs. F. S. Henry, Sec. — Brooklyn (sale of sea moss pictures), \$10.00; Berea, \$15.00; South Amherst, \$2.50; Elyria, \$9.00; Pittsburg, \$10.00; Oberlin, 10c; South Henrietta, \$6.00. Sandusky Dist., Mrs. E. Y. Warner, Sec. — Milan, \$1.00; East Townsend, \$9.10. Mansfield Dist., Mrs. B. B. McVey, Sec. — Mansfield, \$10.00; Savannah, \$8.00; Shelby, \$10.00; Ontario, \$5.00; Ashland, \$21.00. Wooster Dist., Mrs. H. W. Painter, Sec. — Wooster, \$16.00; Doylestown, \$10.75; Canal Dover, \$9.14; Burnham, \$13.55; Millersburg, \$8.00; Chatham Centre, \$4.00; West Salem, \$11.65; Lodi, \$2.70; Londonville, \$5.80; Trenton Circuit, \$7.00; Pike Station, \$1.50; Leroy, \$4.25; Bigelow (unknown friend, \$15.00), \$19.00. Mt. Vernon Dist., Miss Louisa Bowers, Sec. — Fredericktown, \$4.00; Sparta, \$3.50. Galion Dist., Mrs. Dr. Campbell, Sec. — Mt. Gilead, \$8.00; Bucyrus, \$4.25; East Delaware, \$10.00. Total, \$263.85

East Ohio Conf. Div., Mrs. B. F. Cowen, Sec. Cleveland Dist. — Cleveland, Erie St., \$11; Scioville Ave., \$28.45; South Park, \$17.25 (\$56.70); Perry, \$14.15; Geneva, \$43.25; Saybrook, \$50.00; Bainbridge, \$5.00; Chagrin Falls, \$15.00; Hubbard, \$9.75; Greensburg, \$6.50. Akron Dist. — Akron, 1st Ch., \$34.25; Cuyahoga Falls, \$26.50; Kent, \$6.00; Bedford, \$9.60; Rootstown, \$9.50; Edinburg, \$11.35; Atwater, \$12.00; Bristolville, \$19.00; W. Mecca, \$4.00; Northfield, \$7.10. Canton Dist. — Canton, 1st Ch., 22; Mt. Union, \$10.00; Salem, \$6.11. McConnellsville Dist. — McConnellsville, \$4.00. Cambridge Dist. — Cambridge, \$20.00; Cadiz, \$9.50. Barnesville Dist. — Bellaire, \$19.10; Flushing, \$7.10. Stubenville Dist. — Stubenville, Kramer Ch., \$20.00; Wellsville, \$7.50; Scio, \$17.20. Youngstown Dist. — Poland, \$9.00; Conneaut, \$12.40; Ashtabula, \$19.60; Greensburg, \$8.00. Total, \$561.18

Central Ohio Conf. Div., Mrs. P. S. Donelson, Sec. Bellefontaine Dist., Mrs. O. A. Palmer, Sec. — Bellefontaine, \$16.75; West Liberty, \$12.00; De Graff, \$5.25; Hopewell, \$5.00; Sidney, \$6.25. Delaware Dist., Mrs. C. H. Friley, Sec. — Marion, \$25.00; Marietta, \$11.00; York Center, \$10.00; Delaware, Wm. St., \$35.00. Findlay Dist., Mrs. Ben Fitzgerald, Sec. — Findlay, \$8.00; McComb, \$9.62. Kenton Dist., Mrs. Rev. W. S. Paul, Sec. — Kenton, \$10.75; Carey, \$4.75; Dunkirk, \$2.50. Lima Dist., Mrs. Rev. Wm. Jones, Sec. — Lima, \$12.40; Elida, \$3.50; Kalida, \$5.00. Toledo Dist., Mrs. M. W. Plain, Sec. — Toledo, St. John's Ch., \$8.00. Total, \$184.69

Kentucky Conf. Div., Mrs. Cleora B. Savage, Sec. Covington and Mayville Dist., Mrs. W. C. Hamilton, Sec. — Covington, \$129.47; Dayton, \$3.25; Mayville, \$1.50. Barbourville Dist., Miss Alice Thompson, Sec. — Barbourville, \$3.25; Wolf and Breathitt, \$0.25. Lexington Dist., Mrs. J. A. Gilbert, Sec. — Lexington, \$16.45. Louisville

Dist., Mrs. J. S. Chadwick, Sec. — Louisville, Trinity Ch., \$4.00. Greenville Dist., Mrs. B. A. Stubbins, Sec. — Greenville Dist. Anx., \$10.00; No Creek, \$3.00; Wesley Chapel, \$4.20; Milburn, \$5.05. Total, \$180.42

West Virginia Conf. Div., Miss Lizzie Russell, Sec. Morgantown Dist. — Arnettsville, Morgantown circuit, \$3.75; Smithtown, \$0.50; Kingwood, \$4.90. Wheeling Dist. — Wheeling, North St., \$1.00; Chapline St., \$6.00; Town St., \$12.50; Moundville, \$11.50. Clarksburg Dist. — Pruntytown, \$5.00; Marion, \$3.00. Parkersburg Dist. — Harrisville, \$2.00. Charleston Dist. — Elk River, \$1.50. Total, \$51.63

Grand total,

\$2,386.74

Life Members. — Miss Mary Riggs; Miss Celicia Davis, Eureka; Mrs. L. Taft; Mrs. S. I. Chadwick, Columbus; Mrs. D. M. Wood Delaware; Miss Jennie White, Grove City; Mrs. Dr. N. S. Lompell, Toledo; Mrs. Bennett, Oxford; Mrs. E. Scarborough, Hillsborough; Mrs. Lillie M. House, Brooklyn.

Kiu Kiang Hospital. — Circleville, \$20.00; Morgantown, \$20.00; Mrs. J. F. Lloyd, North Lewisburg, \$20.00; Mrs. Martha Morgan and Miss Jennie Morgan, London, \$20.00.

Bible Women. — Rehoboth, \$5.00; New Lexington, \$0.00; Delaware, Williams St., \$10.00.

Scholarships and Orphans. — Zanesville, for Katie Longstreth, \$40.00; London, for Ellen Blake, \$20.00; Highland, for S. L. Webster, \$6.00; Mrs. Welday, St. Clairsville, for Belle Scott Welday, \$24.00; Urbana, 2d Ch., \$7.50.

Mrs. W. B. DAVIS, Treas.

310 Elm St., Cincinnati, O.

## NORTHWESTERN BRANCH.

MAY 1 TO JULY 1, 1877.

Illinois. — Aledo, \$7.50; Abingdon, Hedding College, \$32.45; Anurora, \$22.65; Atkinson, \$6.50; Altona, \$5.00; Bloomington, Young Ladies of Wesleyan University, \$2.15; Batavia, \$3.00. — Chicago, Ada St., \$25.00 per Mrs. Hayward, Fair money, \$9.60; St. Paul's, \$19.61. — Danville, \$5.00; DuQuoin, \$4.25; Evanston, Carrie Brown's Mite-Box, \$0.79; Woman's College, \$3.00. — Fairbury, \$21.50. — Greenfield, \$5.15; Gridley, \$4.60; Hinkley, \$5.75. — Jacksonsville, Centenary Ch., \$32.00. — Kinmundy, \$9.00. — Monmouth, \$24.05; Mendota, \$7.70; Mt. Morris, \$3.80. — Onarga, \$2.25; Oquawka, \$14.00; Ottawa, \$13.10; Oregon, \$10.00. — Pittsfield, \$4.95; Plauo, \$8.00. — Ramsey, \$3.00; Rochford, \$10.12; Roseville, \$5.50; Roscoe, \$10.00; Rogers Park, \$3.25; Rock Island, \$17.00; Rockford, Third St., \$16.75. — Springfield, \$12.60; Saybrook, \$20.00. — Tonica, \$3.90. — Virginia, \$5.00. — Wheaton, \$2.00; Wilton Centre, \$10.00; Warsaw, \$3.15; Wyoming, \$3.50; Winnebago, \$13.80. Total, \$474.82

Michigan. — Albion College, for Miss Hoag, \$48.00; Ann Arbor, \$8.00; Young Ladies' Soc., \$50.00 (\$58.00); Adrian, \$19.75; Big Rapids, \$6.00; Buchanan, \$6.00; Battle Creek, \$12.75; Bellville, \$10.30; Bronson, \$3.00; Burton, \$7.00. — Climax, \$9.00; Cooper, \$8.25; Calumet, \$29.65; Colon, \$5.00; Commerce, \$2.00; Clinton, \$5.00; Clarkston, \$7.00. — Detroit, Simpson Ch., \$11.25; 16th St., \$7.25; Jefferson Ave., \$25.77, for Miss Rowe's salary. — DeWitt, \$5.51; Denton, \$5.50; Davison, \$6.75; Dowagiac, \$1.37; Dundee, \$5.00; Dixboro, \$6.50; Fallasburg, \$12.25; Flushing, \$11.00; Farmington, \$4.50; Fremont, \$3.00. — Greenville, \$10.00; Galesburg, 1st Ch., \$5.65; Grand Blanc, \$3.00. — Howell, \$6.30; Homer, \$6.69. — Kalamazoo, \$50.00 (\$30.00 by Mrs. La Reese for support of orphan Adda Rosa Reese, \$20.00 for Tokio Home). — Litchfield, \$7.40; Lansing, Central Ch., \$8.00. — Marengo, \$4.00; Muir, \$11.75; Morencie, \$16.00; Martin, \$10.00; Middleville, \$6.50. — North Manchester, \$12.00; North Adams, \$8.00. — Ovid, \$10.62; Osseo, \$3.25; Oxford, \$4.10; Otisville, \$8.60. — Pine Lake, \$4.50; Polo, \$3.50; Portland, \$23.55; Perry, \$3.00. — Redford, \$6.00; Richfield, \$6.40; Ridgeway, \$18.40. — Southfield, \$6.25; Saginaw, \$5.00; St. Johns, \$3.75; South Pine Lake, \$6.00; South West Colon, \$3.50. — Troy, \$5.00; Three Rivers, \$10.22. — Union, \$5.75. — Wayne, \$9.00; White Pigeon, \$4.75. Total, \$649.98

Wisconsin. — Appleton, Young Ladies' University, \$8.50. — Beloit, \$3.00; Baraboo, \$6.00; Beaver Dam, \$7.50; Bracousta, \$2.00. — Clemonsaville, \$8.25. — Eureka, \$4.25. — Fox Lake, from sale of watch donated by Mrs. Flora White, \$15.00; Fredonia, \$4.10; Ft. Atkinson, \$7.25. — Janesville, 1st Ch., \$7.00. — Kenosha, \$13.40. — Milwaukee, \$32.00. — North Freedom, \$5.50; Neosho, \$10.00. — Oconomowoc, \$9.00; Omro, \$4.00. — Prescott, \$3.00. — Tunnel City, \$10.70. — Sparta, \$3.00. — Whitewater, \$9.40; West Granville, \$8.00; Waupaca, \$9.00. — York, \$9.16. Total, \$188.41



Indiana. — Attica, \$10.00. — Bristol, \$2.50; Battle Ground, \$3.00; Bainbridge, \$3.00. — Clinton, Centre Ch., \$10.50; Columbus, \$14.10; Connersville, \$16.25 (\$10.00 for Tokio Home), \$36.25; Doddridge Chapel, \$6.25. — Fremont, \$2.75. — Goodland, \$3.37; Greencastle, Locust Charge for Miss Schoonmaker, \$22.50; Robert's Chapel, for educating girl in Miss Schoonmaker's school, Japan, \$26.00. — Hartford, \$3.05. — Indianapolis, Fletcher Chapel, \$15.35; Third St., \$7.50. — Knightstown, \$18.00. — Liberty, \$2.75; LaFayette, Congress St., \$5.00; Ninth, \$12.37; Young Ladies, \$2.50 (\$14.87); Logansport, \$3.75; Leo, \$4.00; Larwell, \$3.00; Liberty, \$5.00. — Muncie, \$5.00; (sent in March), \$1.00; Marion, \$3.65; Mosherville, \$5.00; Michigan City, \$11.00. — New Carlisle, \$6.75; New Lebanon, \$3.45; New Albany, \$7.60. — Rensselaer, \$6.50; Rising Sun, for Julia Sparr, \$12.21; Remington, \$8.31; Rockport, \$7.15. — Stockwell, \$17.00; Shelbyville, \$11.50; Shawnee, \$14.45; South Bend, \$7.71. — Vevay, \$10.40; Valparaiso, Young Ladies' Society, \$3.42. — Westville, for Japan, \$2.75; Wabash, \$17.00. Young Ladies' Society, \$25.00 (\$42.00). — Zionsville, \$4.16. Total, \$403.50

Grand total, \$1,716.71

#### RECEIVED ON LIFE MEMBERSHIPS.

Illinois. — James and Susanna Field, \$5.00; M. M. Hammond, \$5.00; Mrs. M. C. Tucker, \$20.00. \$20.00 sent in March from Mrs. Henry Sherman, Eglin.

Wisconsin. — Mrs. A. E. Hewett, Milwaukee, \$20.00.

Indiana. — Mrs. Jane Carver, Greencastle, \$5.00; Miss Lou Warsee, Indianapolis, \$5.00; Mrs. Mary Crips, LaFayette, \$5.00; Mrs. Amanda Bennett, Shelbyville, \$5.00; Mrs. Joseph Lay, Wabash, \$5.00.

EMILY HUNTINGTON MILLER, Treas.

Evanston, Ill.

#### WESTERN BRANCH.

MAY 1 TO JUNE 15, 1877.

Iowa. — Osage, \$7.00; Ogden, S. Jones's Mite Chest, \$1.60; Clarinda, \$7.00; Mrs. M. R. Webster and Miss Mattie L. Bennett, \$20.00 each for Life Memberships (\$47.00); Garden Grove, \$11.75; Teed's Grove, \$7.00; Anamosa, for orphan Eliza Isbell, \$7.55; Sabula, \$6.85; Mite Chest, \$3.15; Ashland, \$3.23; Mite Chest, \$3.37; Prairie City, \$8.25; Mite Chest, \$1.43; Missionary Rags, \$0.23; West Liberty, \$7.75; Mite Chest, \$0.98; Fairfield, \$1.50; Mite Chest, \$4.00; Keokuk, Chatham Sq., \$6.00; Mite Chest, \$1.02; Donation, \$1.00; Fairview, \$3.75; Grandview, \$1.00; Dexter, \$3.50; Mite Chest, \$1.68; Lyons, \$2.54; Mite Chest, \$0.50; Missionary rags, \$0.25; Mrs. Elvira Giblin, Life Membership, \$6.76; Fayette, \$16.93; Mite Chest, \$0.27; Russell, \$4.00; Osceola, \$1.60; Albia, \$4.75; Mite Chest, \$0.95; Missionary Rags, \$0.15; Kossuth, \$10.27; Mite Chest, \$1.26; Dyersville, \$4.00; Preston, \$1.75; on Mrs. Beckwith's Life Membership, Mite Chest, \$2.47; Centerville, \$5.75; Sociable, \$4.15; Ottumwa, \$6.75; Mite Chest, \$1.89; Burlington, Division St., \$4.50; Mite Chest, \$1.05; Old Zion, \$5.00; Mite Chest, \$2.22; Bethel, \$5.00; Agency City, \$2.75; Corning, \$11.67; Mite Chest, \$3.94; Mt. Pleasant, 1st Ch., \$26.50; Mite Chest, \$2.35; Batavia, \$2.75; Charlton, \$6.50; Mite Chest, \$0.50; Pualaski, \$1.75; Grinnell, \$5.00; Mite Chest, \$1.00; Ft. Madison, \$2.75; Mite Chest, \$2.35; Malcom, \$3.25; Mite Chest, \$1.37; Newton, \$2.50; Mite Chest, \$0.11; Olin, \$3.75; Muscatine, \$3.75; Mite Chest, \$3.48; Missionary rags, \$0.40; Bloomfield, \$4.63; Donation, \$0.50; Perry, support of orphan in China, \$11.00; Mt. Vernon, \$12.00; Mite Chest, \$3.00; East Melrose, \$2.25; Mite Chest, \$1.07; Donation, \$0.50; Oskaloosa, 1st Ch., \$6.25; Mite Chest, \$0.23; Missionary rags, \$0.12; Simpson Charge, \$3.25; Mite Chest, \$0.89; Missionary rags, \$0.50; Victor, \$3.50; Missionary rags, \$0.65; Clinton, \$5.37; Mrs. Dr. Yeomans, S. S. Class, \$3.30; Mite Chest, \$3.95; Floyd, \$3.50; Davenport, 1st Ch., \$7.00; Mite Chest, \$3.12; Donation, \$1.00; Sioux City, \$5.00; Donation, \$0.75; Mechanicsville, \$3.00; Boon, \$6.10; Cresco, \$6.30; Ft. Dodge, \$5.25; Marshalltown, \$0.31; Dresden, \$2.75; Union Ridge, \$5.00; Bryant, \$4.00; Anna Caton, Life Member, \$5.00; Mite Chest, \$0.25; Miles, \$0.50; Mite Chest, \$0.20; Donation, \$2.00; Albion, \$3.50; Mite Chest, \$0.50; Blue Grass, \$1.75; Donation, \$3.75; Kosza, \$1.00; Mite Chest, \$0.41; Mt. Vernon, Cornell College, for support of orphan, \$15.00; Clermont, \$3.25; Mite Chest, \$0.64; Mediapolis, \$6.50; Mite Chest, \$2.40; Kirksville, \$5.00; Mite Chest, \$0.71; H. M., \$0.75; Missionary rags, \$0.07; Beacon, Laura Phillips, Mite Chest, \$0.25; Waukon, \$5.75; Mite Chest, \$2.00; Missionary rags, \$1.01; Epworth, \$0.00; High Prairie, \$8.75; Missionary rags, \$0.95; Tipton, \$6.00; Millersburg, \$2.00; Fairfax, \$2.25; Mite Chest, \$1.10; Birmingham, \$4.00; Mite Chest, \$0.26; Ford, \$562.34; East Waterloo, \$13.50; Mite Chest,

\$0.65; Keosauqua, \$3.90; Mite Chest, \$0.73; DeSoto, \$8.95; Iowa City, \$24.25; Mite Chest, \$3.84; Miss Anna Lewis, Life Member, \$5.00; Bible-reader, Betsy Paul, \$15.00; Mary Bowersack, Tokio, \$0.50; Belle Plain, \$3.00; Mite Chest, \$0.65; Marion, \$14.15; Mite Chest, \$3.47; Donation, \$0.65; Seney, \$5.25; Mite Chest, \$2.15; Donation, \$1.00; Manchester, \$5.50; Libertyville, \$3.86; Mite Chest, \$0.14; Long Creek, \$4.25; Mite Chest, \$0.79; Des Moines, Wesley Chapel, \$8.00; Mite Chest, \$0.22; Mrs. E. Wright, Life Membership, \$20.00; Mrs. J. Parker, Life Membership, \$13.31; Fifth St., \$21.00; Mite Chest, \$7.40; Missionary rags, \$3.88; Keota, \$5.00. Total, \$762.33

Minnesota. — East Minneapolis, \$1.25; Tea-meeting, \$23.75; Atwater, Nellie Reed, Mite Chest, \$0.40; Preston, for support orphan, \$9.00; Berlin, \$10.00; Mankato, \$3.20; Plainview, \$3.75; Mrs. Rider's Mite Chest, \$1.50; Miss Etta Caswell, Mite Chest, \$0.75; Wabasha, \$2.75; Mrs. Rev. M. Soule, Life Membership, \$3.00; Tea-meeting, \$3.75; Mite Chest, \$0.40; Shakopee, \$5.80; Mite Chest, \$0.80; Owatonna, \$8.85; Rushford, \$1.75; Minneapolis, Seventh St., \$12.71; Mite Chest, \$5.94; Washington Ave., \$6.00; Mite Chest, \$2.34; Donation, \$0.80; Winnebago City, \$3.25; Mite Chest, \$1.50; Northfield, \$6.19; Austin, \$8.90; Mite Chest, \$1.97; Anoka, \$14.00. Total, 144.35

Nebraska. — Fremont, \$5.75; Mite Chest, \$0.93; Brownville, \$3.75; Pawnee City, \$3.75; Blair, \$4.60; Mt. Pleasant, \$4.75; Donation, \$1.00; Lincoln, \$9.50; Tecumseh, \$6.75; Falls City, \$3.50. Total, 44.28

Kansas. — Peabody, Ella C. Thoburn, \$2.00; Mite Chest, \$1.00. Total, 3.00

Colorado. — Denver, Lawrence St., \$14.75; Greeley, \$7.50; Mrs. Dr. Scott, Life Membership, \$10.00. 32.25

Wyoming Territory. — Cheyenne, \$12.70. 12.70

Missouri. — Brookfield, \$10.00. 10.00

Grand total, \$1,008.91

Money from Denison was for Mrs. Ninds' Honorary Managership.

610 Grant St., Des Moines, Iowa.

Mrs. E. STANLEY, Treas.

#### FORM OF BEQUEST AND DEVISE

##### TO WOMAN'S FOREIGN MISSIONARY SOCIETY.

BEQUEST. (Personal Estate.) — I give and bequeath to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, the sum of \_\_\_\_\_ dollars, in trust, to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

DEVISE. (Real Estate.) — I give and devise to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE. — Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to the Rev. Luke Hitchcock, D. D., Treasurer of the Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

#### THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

##### EDITORIAL CONTRIBUTORS:

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Children's Department. — Mrs. M. B. Willard, Evanston, Ill.

This paper is published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

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Mrs. L. H. DAGGETT, 36 Bromfield Street, Boston, Mass.

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# Heathen Woman's Friend.

VOL. IX.

BOSTON, SEPTEMBER, 1877.

No. 3.

Two Parsee ladies, Misses Surabjee, have been sent to England, at government expense, to be trained for the Guzerat Normal College.

WHAT a striking figure was that uttered by old Lao-tsze: "Happiness is ever built up on the bent back of misery"! The old philosopher had another lucid interval, when he exclaimed, "Verily, mankind have been under delusion for many a day."

EVERY good cause helps every other. At the late formidable rally of reactionary members, to rescind the action of the Senate of London University, by which medical degrees had been opened to women, a strong argument was made by the progressives on the need and proved utility of medical women in missions, and especially in British India. The statistics of this new development of woman's work, collected in part through this office, contributed powerfully to the defeat of the reaction.

MANY nominal Christians residing among heathen might find a sharp rebuke in the words of Confucius:—"Fan Che asked about perfect virtue. The Master replied, 'It is in retirement to be sedately grave; in the management of business to be reverently attentive; in intercourse with others to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.'"

THE market price of babies is not a bad test of the religious state of communities. For how much would you sell yours? Just write down the price and compare it with this latest quotation from the price current at Bangalore:—"I

determined not to buy a child," writes a Wesleyan lady missionary, "as that would produce evil in time to come. I could have purchased many children at two shillings each, but I dare not do it." Is the difference infinite? Who made it so?

DISTANT, dark South Africa is not without gleams of light. Mrs. Davis writes to the ladies' auxiliary of the Wesleyan Missionary Society as follows:—"Since our return we have been on a visit to the chief by his special invitation. We took all the school children; two wagons were lent for the occasion. It is a distance of thirty miles, so, of course, it was not accomplished in one day. It was a great undertaking, but the weather and everything was in our favor, and the great event proved one of much pleasure to all. We remained there three days. The chief was most gratified. The children, with their band and flags, were a great attraction. Never before had those hills resounded with such songs of praise. The chief is most anxious to have his children all taught; he has a teacher residing with him, and is going to send his daughter to our boarding-school. I think you know we have his son here. It was the first time he had been home, and he was quite a wonder to his little brothers and sisters. He seemed quite to shrink from them at first, but in the evening, as the children were singing in the moonlight, they ventured nearer to him, and began to tickle him. This seemed to break down the barrier, and they became friends. We overheard some of them asking, 'Is he converted? Is he baptized?' His mother is a very nice woman. She seemed very much affected, not having seen her son for five years, but said, 'I am very thankful for all you have done and are

doing and teaching my boy. I am in the dark, but I am glad to see my child in the light.' She shed many silent tears — not of sorrow, she said."

### THE ABIDING TRUST.

BY MRS. ANNIE HOWE THOMSON.

*Blessed are all they that put their trust in Him.* — PSALM ii, 12.

We march along life's rugged beat,  
Complaining day by day,  
Unmindful of the violets sweet,  
That spring up brightly 'neath our feet,  
To charm the weary way.

We toss upon some troubled sea,  
Our eyes fixed on the foam,  
Nor, trustful, lift them up where He  
Sends out His stars resplendently,  
To guide us safely home.

We seek some gloomy place alone,  
And murmur o'er each woe;  
We echo back the sad wind's moan,  
Nor list to catch the song-bird's tone,  
With love and thanks aglow.

We gaze into each other's face,  
And tell of trials drear,  
So miss the comforts of God's grace, —  
The music, too, that thrills each place,  
Of angels singing near.

We sow, with hopeless heart and hand,  
The seed God bade us sow;  
What wonder if we weeping stand,  
While others sing all o'er the land,  
Such gold their harvests show?

We toil with many a doubt and fear  
Of what the end shall be;  
Nor wait, with patient hope, to hear,  
What yet may thrill upon our ear,  
"Ye blessed, come to me!"

If we *would* learn what we *may* learn, —  
God's care's o'er all below —  
What joys were ours for which we yearn!  
And o'er each sad funereal urn,  
The sweetest roses glow,

If we *would* see what we *may* see, —  
That for each care and ill —  
Some blessing drops from Life's fair tree, —  
We'd trust, through all the years to be,  
And own Christ's "Peace, be still!"

If we might feel His hand in ours  
From morn 'till eventide,  
We'd reap the grain and cull the flowers,  
And sing through all the weary hours,  
And calm at night abide.

Oh, better far than all the gifts  
Of God's rich, boundless love,  
This trust, that reaches through the drifts,  
That from this earth our spirit lifts,  
And leaves it safe above.

*Delaware, O., July, 1877.*

### MISSIONARY CONFERENCE.

BY MISS S. H. WOOLSTON.

THE first General Missionary Conference in China, convened at Shanghai, May 10, and dissolved Thursday morning, May 25, the last session being wholly given to devotional exercises.

The Conference opened with a sermon on Missionary Work, followed by addresses, — "Prayer for the Holy Spirit in Connection with Our Work," and "Entire Consecration Essential to Missionary success." The first half hour of each session was spent in prayer. Papers were read on —

"The Field of Labor in all its Magnitude."  
"Confucianism in Relation to Christianity."  
"Taouism and Buddhism: Popular Aspects."  
"Preaching to the Heathen — Matter and Manner."

"Itineration, far and near, as an Evangelizing Agency."

"Medical Missions."

"Feet Binding."

"Woman's Work for Woman."

"Relation of Protestant Missions to Education."

"Day Schools, Male and Female."

"Boarding Schools, Male and Female."

"Christian Literature — What has been done and what is needed."

"Importance of a Vernacular Christian Literature, with special reference to the Mandarin."



- "Secular Literature."
- "Standard of Admission to Full Church Membership."
- "The best Means of Elevating the Moral and Spiritual Tone of the Native Church."
- "On the Duty of the Foreign Residents aiding in the Evangelization of China, and the Best Means of doing so."
- "Self-support of the Native Church."
- "The Native Pastorate."
- "The Training of Native Agents."
- "Advantages and Disadvantages of the Employment of Native Assistants."
- "How shall the Native Church be stimulated to more Aggressive Christian Work?"
- "The use of Opium, and Its Bearing on the Spread of Christianity in China."
- "Ancestral Worship."
- "Questionable Practices connected with Marriage and Funeral Ceremonies."
- "The Treaty Rights of Native Christians and the Duty of Missionaries in Regard to their Vindication."
- "Principles of Translation into Chinese."
- "Should the Native Church in China be united ecclesiastically and independent of Foreign Churches and Societies?"
- "Inadequacy of the present means for the evangelization of China, and the necessity for far greater effort and more systematic co-operation on the part of different societies, so as to occupy the whole field."

These subjects were freely, but for lack of time not fully discussed. That there could be so great "a diversity of opinions" with such "a moderation of expression" was gratifying to all present. Once, when tongues began to grow eloquent and feelings warm, a verse sung and a prayer were the only moderators needed. Much satisfaction was expressed at the harmony that prevailed throughout the proceedings. It has been remarked, "That such a gathering of missionaries from all parts of China, and representing so many societies and denominations, could be so successfully consummated is in itself a striking circumstance. It is an indication of progress." It was freely admitted that one of the best speeches made was by a missionary lady of Swatow on training native Bible-women.

A woman's meeting was held one afternoon, but the time was all too short for the many interesting subjects that were to be considered. Resolutions were passed in memory of the late Mrs. Doremus. One of the most interesting subjects brought up was that relating to the homes of lady teachers and physicians. A second meeting was held for prayer, in which it was suggested that every one present should take part. Many very short prayers were offered, but the minutes would not tarry.

A volume is to be published, — "Records of a General Conference of the Protestant Missionaries of China, held at Shanghai, May 10-24, 1877." This will contain the papers read and the discussions that followed; also statistical tables, and a map of China showing all the mission stations.

A fortnight could hardly be spent more profitably than the one at the Conference; and the cordial hospitality extended to us during our stay in Shanghai will long be remembered by us with pleasure. The full attendance was no doubt owing in a great measure to the liberal reduction of fare on the steamers. Some of the northern missionaries were prevented from coming on account of the famine and great suffering near them. We had hoped to see a number of our neighbors over from Japan. Only three were present, and China claims every one of them, so Japan was really not represented at all.

There was no time to be idle, and now and then we had to miss a session to get rested a little. The two or three *high teas* (though we did not find out the exact meaning of the term) in the Temperance Hall where the Conference was held, were very enjoyable; especially so, since we had had the pleasure of meeting with so many of the friends in years gone by. We shall all look forward to the next Conference, to be held ten years hence. How many of our heads will be whitened for the occasion, if, indeed, we are there!

We feel almost as though we had taken a run over to America. It did us good to walk through the public gardens; to walk up a broad, foreign street, and to ride in a carriage once more, seemed like a return to civilization. We took a ride on China's only railroad (but ten miles in its whole length) to an out-station of

the Episcopal Church. The station was there long before the road. Since America's first railroad is hardly fifty years old, what may not the next half century do for China?

I ought to tell you how we went to the cathedral, and heard everything intoned. I do not like praying in that sing-song fashion, still it is well enough to hear it once, just like anything else curious.

We enjoyed everything excepting our trip home. Oh, such a rolling as we got, skinning our elbows, bumping our heads, and tumbling and knocking about in general! There was no head wind, no storm, only a big swell, the ill-luck, perhaps, attendant upon carrying so many missionaries.

Foochow, China, June, 1877.

#### CONCERNING MOTHERS-IN-LAW AND DAUGHTERS-IN-LAW.

BY MRS. JULIA LORE MCGREW.

READING the Bible with oriental surroundings freshens many a little point that would never especially impress a reader, familiar only with the phases of occidental life and customs. To some, the point I am about to mention may not seem to be included among these, for tradition hath it that, the whole world round, amity does not obtain between mothers-in-law and daughters-in-law. Here in Hindoostan, however, the fact seems especially prominent. The husband's mother is called the "*sās*," her daughter-in-law the "*bahu*"; and between the two, the *sās* taking usually the part of aggressor, reigns undisturbed and most disturbing war. Before her *sās*, no *bahu* sits with uncovered face; indeed, she does not sit at all, nor speak unless spoken to, except the *sās* be particularly kind.

Many a time a patient comes to me at the Dispensary, and sits at my feet with face altogether covered. I attempt to get at her story, and every question I may address her is answered promptly by the woman who accompanies her,—and answered as her mood takes her, not at all as are the facts, but the patient herself sits dumb. At least, this used to be the case. Now I have grown more accustomed, and I never hesitate to send off the elder woman, even refusing to ask the second question until she leaves; and then a few kindly-spoken words will transform a mute,

trembling young woman into a sensible, self-collected patient, who can tell me connectedly about her lapse from health.

But the discomfort is not confined to a war with tongues. I know a house,—and let its story be the sample for many,—the head of which is an enlightened gentleman, a reformer among Hindoos. His family at present consists of his own wife, the two young wives of his two sons, and his yet unmarried daughter. For himself, and as far as his influence extends, he tries to adopt and to have adopted only enlightened customs. He is in government employ and away from home the greater part of time. Now his old wife is a heathen of the most obstinate and unadulterated type. Think you in her husband's absence and in the women's apartments, when her slightest word is law, any modified or enlightened customs prevail? So far from such a happy state is the real condition of affairs, that the *bahus* often go hungry.

And this in a house of wealth, ay, even luxury. The elder *bahu* is a most winning young woman and a great favorite with all our Bible-women, and several times, when a quiet opportunity has presented itself, has she opened her heart to one of them, but sympathy is all she can expect. Should the daughter overhear her, she would go straight to her mother with the tale, and added woes on the poor *bahu's* head would be the only result. In Mohammedan houses after children come to the son's wife, especially if they be boys, a better state of affairs obtains; and I can recall several houses, where we visit where real friendship seems to exist between *sās* and *bahu*. But these instances only throw the majority of cases into the blacker blackness.

A year ago, one night about eleven o'clock I was called in great haste to a house in the city, evidently occupied by a family of the upper class, where the man had a smattering of English. Up narrow, winding, and steep stairways, through confined passages, I was led at last to my patient's bedside. I found a young woman in great suffering and peril; indeed, the event proved my first supposition to be correct, for before many hours were passed she was dead, in that condition which wakens every woman's, especially every mother's, keenest sympathy and tenderest care.

But what were the surroundings of my poor little patient! In a damp, low room, dimly lighted and devoid of furniture, on a bedstead about a foot high, made of curiously interlaced string, — the common bed of the country, — with a few old rags about and beneath her, lay this poor young creature, perhaps seventeen years old, with no one to turn to for comfort, with no kind, love-strengthened arm to support her, her life surely leaving her. Everything that was in my power I did for her, especially did I try to soothe and comfort her. Each time she fainted, off the old *sās* would scour to give the news, "at last she's dead, she's dead!" I could hardly get her medicine properly given; and finally, when I laid the lifeless head back upon the hard little pillow, where in life it had lain so hopelessly, Jane, my assistant, was the only other occupant of the little room. Every one of the noisy, helpless, stony-hearted women had run off affrighted. From below rose a horrid din, each one striving to drown the others' voices in cries, wails, howls, and invocations to "Rām, Rām." Sorrowfully we took our homeward way under the stars, thinking of the utter lack of anything like common fellow-feeling which we had witnessed, and reflecting that in an hour or two the body would be wound up and carried out and down to the river, there to be burned. And the only thought, perhaps, in regard to the matter given by the *sās* would be that a better fate might preside over the second nuptials of that son, which, you may be very sure, were initiated upon the earliest opportunity. So we went home — to what, do you ask? And I respond, to a contrast as sharp as heathenism and Christianity can afford.

In our compound I had been attending, for days, a young mother, who, in her girlhood, had been in the school here, whose father and whose husband are among our faithful helpers. Hour by hour I had been fighting a close battle with death, and time and time again, aided by the unremitting care and fidelity of her attendants, we thought we had conquered. But the end was coming. First, the little boy's spirit breathed its last on earth; and then, hour by hour, lower and lower flickered the lamp of life. Here my chief reliance was in the mother-in-law. Everything she could do by night or by day was done most cheerfully. No effort seemed too great for her

love; her patience never seemed to tire. So gently carried, the way smoothed by every human device, but, better than all, by the conscious presence of the Holy Comforter, Jennie was nearing the stream of death. The last evening came, and she was carried on her bed out on the verandah, in the cool of the day. Some of the girls from the school gathered about her, and notwithstanding the pain that frequently came, she spoke kindly to each. Then they sang some hymns, and Jennie expressed herself as very happy in doing the Lord's will. Still, even then, the hope within her was strong that she might live to go back to the village, where the seeds of fever and disease had been sown, and tell more women of the wonderful love and comfort of the Saviour. But she knew another, "a brighter morn than ours." And the memory of her last hours is like a benediction in the heart of each one who was near her. No one's sorrow seemed keener than her mother-in-law's. Indeed, for some days I feared she would fall ill, for, although resigned, her sorrow was so keen that I feared her tired body would give way.

What say you to the contrast between my two patients? Shall we work on to bring these women out of such lamentable darkness — darkness that envelops and dwarfs out of all recognition even those kindly promptings which we of Christian homes and education have considered instinct in all — into the light of the glorious gospel of Christ? O my sisters, as you sit in your pleasant homes, let not little difficulties, vexing disappointments, cool your ardor. Think of the abundance Christ has for each, for all, and let every energy be put to its fullest stretch, that through you, if so be His gracious will, some grace may flow to your less favored sisters.

Moradabad, India, June 10, 1877.

## REGLA; OR, THE YOSEMITE OF MEXICO.

BY MISS JULIA A. BUTLER.

AFTER a sleepless night and a superabundance of jolting in that uncomfortable vehicle, a Mexican diligence, *en route* to Pachuca, we arrived at our destination dusty and hungry. A kind reception and home-like entertainment soon restored the equilibrium, and we were ready to



discuss a proposition to visit Regla on horseback.

Pachuca, Mineval del Monte, Velasco, and Regla constitute one vast mining region, lying to the northeast of Mexico. Of the above named places, Regla is probably the point *par excellence* of interest, both from the fact of its rich mining operations, established there by the Count of Regla, and from the unequalled *barranca*, which extends to the coast of Tampico. This *barranca* is an open fissure or cañon in the mountains, caused by volcanic upheavings at some very remote period. In some parts a stone could easily be thrown across the ravine, while again it opens out to the width of a league or more. It is related of Count Regla, who formerly owned all the country here, as well as the mines, that he was so wealthy that upon the occasion of the christening of his son, the whole party walked from his residence to the church upon ingots of silver. Also that the countess, in order to effect a reconciliation with the vice-queen, whom she had offended, sent her a white satin slipper, entirely covered with immense diamonds.

Preparations by kind friends having been made, we started at 5 A. M. for the ascent of Mineval Del Monte (Mountain of Mines). We expected to be absent two days, and as we were in doubt as to whether we should find a lodging-place at night, we carried shawls and wraps sufficient to stock a small regiment, while the Mexican saddle-bags were generously stuffed with the provisions our amiable hostess had supplied. Our company was six in number, two ladies and four gentlemen, and a very merry party we were as we bade adieu to Pachuca and climbed the hill rising abruptly in our road. The sun's cheery beams soon dispelled the cold and threw a glowing light over mountain and valley. The road, whose winding we slowly traced, has been cut in the mountain by the English Mining Company; it is broad and smooth, very dissimilar to that we travelled on coming to Pachuca. When we reached the summit of the mountain, we stood nine thousand feet above the level of the sea, and looked down upon waving forests and tropical plains, carpeted with many-hued flowers, while far in the distance we could see the wonderful *barranca* to which we were bound. The town, Mineval Del Monte which crowns this elevation,

is one of no small importance, and the silver mines in this locality are exceedingly rich. However, as we were desirous to proceed without delay, we did not stop here. Turning from this panorama of valleys and hills, that lift ever their smiling faces to the unclouded blue above, we began to descend. We rode through a pretty, winding road, overhung here and there by huge rocks that frowned down upon us in a warning way. Soon we struck into level plains, where we found the heat very uncomfortable, so that despite the broad-brimmed hats of the ladies, their fair faces did not escape the bronzing attendant upon exposure to the sun's rays; but the pleasures we enjoyed more than repaid us for the loss of our interesting complexions.

Passing Omitlan and Velasco, — mining towns, — we reached San Miguel about 11 A. M. The "hacienda de beneficio" at this place is an extensive one, under the direction of Mr. Geo. Manning, who courteously received us on our arrival, and assured us we need have no care as to our lodging, as his house was at our disposal. The hacienda stands in a beautiful park, where we spent some hours of recreation and enjoyment. A crystal spring bubbles up in the centre of this park, its waters spreading out in various directions, here forming a large lake, and anon rushing over the precipitous rocks, showering a million liquid diamonds on the air.

Towards the cool of the afternoon, we again mounted our horses, and set off to visit the "stone trees," and a hacienda still larger than that of San Miguel, situated within the *barranca* of Regla. Upon entering the gate leading to the works, we met the courteous overseer, who took us through the buildings. For an hour or more we watched the various *modi operandi* of the purification of the ore, from the crushing of the rough stone to the producing the pure metal, freed from all dross. Perhaps the most interesting operation is that of amalgamating the metal. Imagine a large, level yard, upon which lay three or four immense cakes of mud, each one being trampled by fifty or sixty mules. This sticky, dirty-looking stuff is the ore, mixed with saltpetre, sulphate of copper, and quicksilver, — the refiners. The mules that have to trample this mixture for a certain number of hours at a time, look very forlorn, with their

bob-tails and splashed bodies, as they continue their monotonous round. They generally do not live in this work longer than three years; by that time the quicksilver, which impregnates them, causes death. Upon their demise, they are cut open, and the quicksilver extracted from their bodies, which operation saves a deal of money. Even daily, when the trampling is over, they are led to a large tank of water and divested of the mercury, which is subsequently collected, and used again.

When satisfied with these investigations, we passed further on in the ravine, to see one of the most wonderful sights in the land of wonders, — the "stone trees," as they are called by the natives. After climbing over a series of rugged rocks, we found ourselves in a semicircular enclosure, palisaded at the sides with basaltic columns, rising to the height of a hundred feet or more. These hexagons are fitted closely into each other, like ball and socket, as though built by hands. Hundreds of these columns, freed from the attraction which held them perpendicular for centuries, lay like fallen heroes at our feet. In each one is seen a whitish core, while the outer edge is dark. These gigantic columns make the pine trees that adorn their crevices seem like reeds shaken by the wind. Rushing over the colonnaded precipice came a pretty volume of water, whose plashings seemed like an anthem of praise rising from this majestic temple to the Creator. Mexico may well be proud of this spot. It is, however, visited by few tourists, but the future, we trust, will bring many to admire its unsurpassed grandeur and loveliness.

We turned away reluctantly, but the shadows were deepening around us, and we galloped back to San Miguel, where we spent a pleasant evening in the company of Mr. Manning and family. Our sleep was sound that night, and we arose next morning refreshed, and ready to continue our journey. Leaving the hacienda early, we quickly crossed the plateau intervening between us and "La Barranca Grande." We could see the cañon directly in front of us, and trace its course as it winds in and around the range of mountains, like a monster serpent. At last we stood on the edge. It seems hopeless to attempt to describe the grandeur of the panorama that spread out before us. The stillness that reigned

over these abysses was almost unbroken, while the sensations produced on our minds seemed to demand speechless admiration. It was one of those spots and moments in which the only eloquence is silence. Few, save the native Indians, dwelling in the forests which cover the bottom of the ravine, have ever contemplated its lonely grandeur; but while we gazed on this work of the great Creator, we remembered those words of Bryant, —

"But Thou art here — Thou fillst  
The solitude . . .  
Here is continual worship. Nature here,  
In the tranquillity that Thou dost love,  
Enjoys thy presence."

We peered cautiously over the cliff, our eyes penetrating below two thousand feet. Down, down we looked, upon fields of living green, upon streamlets bordered by tropical plants and flowers, upon forests of magnificent trees, waving and undulating in the breezes that floated over them. As we "viewed the landscape o'er," we thought of Moses' glimpse of that fair land that God himself described as "a goodly land," and we longed to enter its richness. As our time was limited, we could not proceed farther, though desirous to look down on still greater depths and greater extent, for the opposite cliffs were only three miles distant from where we stood. Long did we feast our eyes on the glorious scene below us, and when at last compelled to do so, turned our horses' heads homeward. But though we soon lost sight of the great barranca, we all felt that we had that day received impressions of its grandeur that would never fade from our minds; and, indeed, no one who was once privileged to visit this spot could ever after fail to feel their souls stir within them, with emotions of enthusiasm and rapture at its recollections.

We stopped at Velasco to rest our horses, and again enjoy the hospitality of kind friends. Here there is another large *beneficio*, though the "barrel-system" is employed, in lieu of the trampling by mules. These huge barrels, twenty-four in number, containing the ore and its purifiers, revolve rapidly for twenty-four hours, when the operation is completed. A score of iron balls within each barrel serves the same purpose as the trampling, to produce the amalgamation. Leaving Velasco at 4 P. M., we

ascended the mountain, reaching the summit, Mineval, in an hour and a half. We had planned to remain for the service which was to be held that evening. The few Protestants in this place had been advised of our intention to visit them, so that when we went up to the little preaching hall, we found thirty gathered, despite the heavy rain that was falling. The room had been tastefully trimmed with evergreens and flowers, among whose twinings we noticed several Scripture texts, some of these illuminated by the artistic hand of a gentleman present. One of the theological students from Puebla, who is spending his vacation doing pioneer work, on the Pachuca circuit, conducted the services. It was a delightful time. All entered enthusiastically into the exercises, especially the singing. We find that our converts everywhere participate in the service of song with "the spirit, and with the understanding also." At the close of the service, I requested they would remain a while to sing, which they did, so we spent another half hour listening to their sweet hymns of praise, and then, upon leaving, spoke to each person individually. The women embraced me according to the usual Mexican fashion, accompanying these demonstrations with many expressions of esteem. And this is only *one* of equally interesting congregations that are dotting the country, under the care of the M. E. Church. Would that she would enter the open door, and plant thousands more!

It being decided that the rain was too heavy and the night too dark to allow us to ride down the mountain to Pachuca, we accepted the kind and elegant hospitality offered us by Capt. Paull, and came away next day feeling deep satisfaction with our entire trip. We had been treated everywhere with the utmost kindness, and had enjoyed a grand opportunity of visiting the Yosemite of Mexico, as well as the richest "beneficiating" works, perhaps, in the country.

It is to be regretted that there are no facilities for visiting Regla. It is worth coming to Mexico to see this spot alone, and we hope that necessity will soon compel the construction of a railway to Regla. A Mexican gentleman remarked to us that when his countrymen were tired of spending their money on useless revolutions, they would wake up to the fact that this country

cannot progress until it has railroads, and to gain this object they would then employ their capital in like lucrative enterprises.

Our lamented preacher, Rev. Trinidad Rodriguez, who died on the 19th of July, speaking once in reference to the social and political condition of his country, said, "Mexico is worthy of compassion." Yes, she is. Her misguided millions are deserving of Christian pity. They are waiting for the time when they shall know the truth and the truth shall make them free indeed. Shall we not gladly co-operate together to hasten the day when over Regla's deep abyss and Amecameca's lofty shrine shall roll the echo of the words, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee?"

*Mexico, July 27, 1877.*

#### EARLY TAKEN.

BY MISS L. A. CAMPBELL.

IN the January number of the FRIEND may be found a description of a wedding at Peking, the closing words of which are "We anticipate for her (the bride) not only a happy life but also one of great usefulness among her own people."

Looking back over the few months that have passed since those lines were written, and judging simply by human wisdom, it would seem that our hopes have been very far from realized; but we remember that "now we see through a glass darkly" the mysterious way of the Lord, and only know "in part" how all things shall work together for good to those who love God.

Last Monday Lu-su (Lucy Prescott) finished her brief life on earth, and entered through the gates into the city whose inhabitants are the saved of all nations.

Soon after her marriage, Mrs. Fu removed with her husband to Tientsin, from which time to the hour of her death she suffered greatly, her disease being consumption.

Deprived of the society of Christian women, surrounded on every side by most devoted heathen continually engaged in idol worship, her faith has indeed been severely tested. Through all these afflictions of body and mind, she leaned upon her Saviour for strength, and according to her day, we are assured, so did she receive. In her hours of pain and loneliness she would long



to be again in school and would often imagine herself back with us, as before her marriage. She was much comforted by the presence of Mrs. Davis, who was visiting in Tientsin, the few weeks previous to her death. When told of Mrs. Davis' wish to see her, she immediately insisted upon being taken to the Foreign Concession, where Mrs. Davis was visiting, for the reason that, owing to the superstition of her neighbors, it might not be wise to receive a foreigner at her home in her native city. When she informed them of her intention they entreated her not to go to the Christians, for after she died they would certainly take her eyes out. She replied, "When I am dead, come and see if that is true." On being asked how she felt in regard to death, which she knew was rapidly approaching, her reply was, "I speak the truth, I have great peace." Asking if we had not come to see her, and being told that it was impossible, as there was no one to care for the school during our absence, she sent her farewell to us, saying, "Do not mourn for me: I shall soon be in heaven, and there I shall have continual joy." Just before her departure she said to her attendant, "Be quick and finish dressing me! I am going now"; then exclaimed, "Two persons have come." As no one had been seen to enter the room her husband asked her whom she thought she saw. "I do not know them," she said; "they are very tall and dressed in white garments."

Is it not possible that this soul, rescued from the darkness of heathenism, was attended to her beautiful home above by two of the white-robed messengers, sent to convey this happy child into the presence of her Redeemer?

Of that wedding party one other, Mrs. Cheng, the Christian woman who attended the bride at the marriage ceremony, has finished her work on earth and entered that rest that remains for the people of God.

In the death of Mrs. Cheng, our little church has lost one of its most faithful members. She was the first fruit of the Woman's Foreign Missionary Society, in Peking, and ever manifested a consistent life. Even her heathen neighbors, while standing with us by her dying bed, gave expression to their belief in her goodness of heart and life.

During her illness of several weeks we had the

privilege of being with her many times. Although suffering excruciating pain without cessation, no murmur was heard from her lips,—not the slightest shadow of doubt in regard to the future, only a wish that Jesus would come quickly.

Calmly viewing the preparations that were being made for her funeral (which according to Chinese custom is always done before death), she was no more disturbed than if about to retire to sleep.

The name of an absent missionary being mentioned to her, she replied, "The next time we meet it will be in heaven, that land where there is no more sorrow." Thus two have been rescued from among these hosts who are all about us, going down to eternal death. May our faith not falter as we toil on, often faint, yet still pursuing!

Peking, June 18, 1877.

#### EXAMINATION DAY AT PEKING.

REPORT SIGNED BY MISS LUCINDA L. COMBS, M. D.,  
AND MRS. MARY W. PILCHER.

LAST week closed the session of the boarding-school, which has been the past year under the sole care of Miss Campbell, as far as all charge and responsibility of the institution is concerned. Any person who has been connected with a girl's boarding-school will know that the confinement caused by the entire charge of seventeen girls is nothing less than constant, and the care of all their clothes, food, education, and morals, no light burden. In their education, Miss Campbell has had the assistance of Mrs. Davis two hours each day.

Add to the work and care of such a school, under less trying circumstances, the fact that Miss Campbell had had less than one year's study of this difficult language when the work was placed in her hands, and you can form some idea of the amount of study which must have entered into the school-year just closed.

Friday last was set apart as the day for the examinations, and the ladies of the mission were invited to be present. Those of us present greatly regretted that some of our number, being absent from town, could not be with us. The morning session opened with the singing of a hymn, followed by prayer by Mrs. Davis. Then a class of seven little girls were called upon the

floor. These were examined by Miss Campbell, who had taught them, in Bible History. During the half hour's questioning, *not one* missed, and the visitors had no difficulty in deciding that the percentage of the class stood at 100. The next class, with Mrs. Davis as teacher, had mastered the "Harmony of the Gospels," and as not one question was missed, it was equally easy to say this class was also perfect.

An Arithmetic class, Miss Campbell's, was called. Here let us explain that in this branch of study the Chinese are accustomed to appear as idiotic as it is possible to imagine mortals able to appear. The native methods of education develop great powers of memory, but no powers of reasoning. Therefore, when the girls of this class rose one after another, and went, without hesitation, through long examples in mental arithmetic, the surprise and admiration of the visitors were equally great.

But one child (one of the smartest ones, too) forgot to carry a figure in a blackboard exercise, and one or two others made mistakes equally trivial; so the visitors said the class was as near perfect as it could be and not be perfect, and it was marked 99.

The exercises were here varied by the singing of a hymn, which the school sang standing.

Then Miss Campbell called her class in "Romanized characters." This consisted in spelling Chinese sounds in English letters. The girls did well, still some words were missed, not many, and the class was marked 95.

In connection with this class should be mentioned that the writing-books, in which the girls are taught by Miss Campbell in the "Romanized" and by the Chinese teacher in Chinese characters, are patterns of neatness.

The next class was Miss Campbell's in "Harmony of the Gospels." The children did well, and were marked 95.

Then came the other class in Arithmetic, and they did not do their efficient teacher, Mrs. Davis, as much credit as she deserved; still it could be called a good recitation, and received 97.

The afternoon session consisted in single recitations by the girls, in different books. The first were in "Chinese Classics," in which the girls are taught by the Chinese teacher, and reviewed by Miss Campbell twice each week. The amount

recited in these books would be marvellous for a foreigner; but as it is in accordance with the Chinese style of education, we suppose they inherit their great power of memory. Twelve girls recited "Classics," and were marked as follows, —

Two girls	. . . .	100 each.
Five girls	. . . .	99 each.
One girl	. . . .	98
One girl	. . . .	96
Three girls	. . . .	95 each.

Then sixteen girls recited Scripture, most of them having the entire books of the Gospels by heart, as was proved by the readiness with which they struck in anywhere, and recited on and on, until called upon to stop because of our want of time.

They were marked as follows: —

Four girls	. . . .	100 each.
Ten girls	. . . .	99 each.
Two girls	. . . .	97 each.

One child, having just entered the school, did not recite. Some of the little ones recited "Scripture Primer," and were perfect. As it was nearly six o'clock the examinations in "Catechism," which closed the order of exercises given us, had to be omitted.

Each girl wore in her hair a sprig of green, and some had added a few white flowers. Their conduct through the day was perfectly commendable, and as we left the school-room, we wished that the ladies of the Woman's Foreign Missionary Society could all have been present to enjoy with us the feast of the day. We said to each other, "We can give them great praise," meaning teachers and pupils, feeling sure that as these girls go out hither and thither into the homes of this land, they must be some of the leaven which shall leaven the whole lump. We are sure that the success of the day, which has cost Miss Campbell such unceasing labor and cost, cannot be the success of to-day simply. We are also sure that the steadfastness of purpose and energy of action, which it has cost Mrs. Davis to keep up her classes through the year, in addition to her family cares and the large amount of time she devoted to instructing Mrs. Wang last winter, and her manifold labors of love, which are not written here but whose record is in the book everlasting, cannot be lost. Sure, too, are we

that, whatever it has cost her, to do what she has for the girls *must* aid in the conversion of the world, through and beyond her teaching.

Peking, June 18, 1877.

REPORT FROM YEK KIE HWA,

DEACONESS ON THE FOCHOW DISTRICT.

I WILL tell you of my work for the Saviour during the last three moons. I have been out preaching fifty-one times. People seem more willing to hear than previously. Away from my own village, I walked in all one hundred and fifty *li*. Some persons were willing to buy tracts of the ten commandments and Lord's Prayer sheets. In some places I was received kindly, and invited to eat rice and tea. I read and explained the Scriptures to them, and concerning Jesus on the cross for our sins. One woman wept, but said she *dare* not leave her household gods for a strange god.

In one village, while I was talking to the women, a book-student came and listened. He said, "Your doctrine is good, nearly as good as ours. It only lacks one thing. You do not worship your ancestors." Then I remembered something I had heard, and answered him, "Mencius, whose writings you study and profess to believe in, once said, 'You reverence and worship your ancestors, sacrificing a cow or an ox at the grave of one long dead: better to show your sincerity you should take even a *small* thing — a pig or a fowl — and present to your father and mother who are still living and may need them.'" Then he went away, and I thanked the Lord his mouth was stopped. It is better to talk only to women. I am a woman. I am willing to do what I can for my sisters, but am so deficient in wisdom. I ask you to pray for me. Amen.

— LESS COSTLY CHURCHES, AND MORE MISSION CHAPELS. — I beg you to excuse me for saying so much on this point, — the building of expensive, luxurious churches, — but it comes from the abundance of the heart; for our labors and usefulness have always been so crippled and hindered for want of money to do with, that we are led to think on these things. We see places all about us where the people are wanting to be instructed and would be

glad to have teachers come, and where we would like to locate native teachers and preachers but cannot get money to pay them. We would like to build school-houses and enlarge our borders in many ways and strengthen our stakes, but cannot. "Retrench! retrench!" is the song that has just come from over the sea. "You must call back your teachers and give up your schools, for there is so little money in America, we can get none to meet your expenses. You must give the bread of life in very small morsels to those people famishing and going down to eternal death for the want of it!" Such a call came hard on our little school of girls here, and it only escaped with its life because the teacher had been already hired and would not give up the engagement; but could only receive seven or eight girls, since the money appropriated fell far short of insuring the teacher's board and salary.

There is a poor old woman in our little church here, whose monthly offering to Christ's cause is about eight cents, making one dollar a year. If every Christian woman in America (there can be none poorer than she) would give as much, how many dollars a year would be their united annual contribution!

Letter from Mrs. Bridgman, Umizumti, South Africa.

— BURMAH. — In the report from the Baptist mission station of Henthada is an account of a marvellous work in the Tharrawaddi Division. In one village several men who had never heard a missionary were brought to Christ by reading tracts, eight of whom were subsequently baptized. A missionary set out to visit them, but some miles before reaching a village in the centre of the revival district, he was met by a number of men who professed to be lovers of Jesus, saying they had come to assist the teacher; so henceforward was no further need of hired coolies. From that day, for two weeks, from early morn till late at night, a large number of men, with the most insatiable eagerness, were studying the Bible and trying to learn to sing some songs of Zion. About seventy applied for baptism, forty-three of whom, after examination, were baptized. What was very remarkable, only one of this number referred to any missionary as in any way connected with their conversion, and in that single case no reference was made to any word spoken, but simply to a baptism once witnessed. Six weeks later, eighteen more were baptized. *Boston Star.*



## HEATHEN WOMAN'S FRIEND.

BOSTON, SEPTEMBER, 1877.

WE publish in this number the appropriations for our missions for the current year. The grand total is \$65,800. Six months of our year are already gone, and have our treasurers already recorded \$32,900? As each member of our Society looks over the columns to find the field in which her interest especially centres, and notes the sum set apart for it, will she not, at the same time, resolve to do her utmost towards the realization of the amount? Incessant effort is called for in all parts of our territory, if, in this year of small incomes and few dollars, we hold an undiminished treasury. But hitherto hath the Lord helped. We do not work alone.

—•••—

 THAT YE BEAR MUCH FRUIT.

THE present is pre-eminently an age of Christian enterprise. The avenues of human suffering, the wide world over, are thrown open to philanthropist or Christian. The angel of mercy stands at the entrance, and says to the passer-by, "Come, tread this labyrinth of disease and death in remembrance of One who trod a darker, even with sweat and blood, that your wounds might heal."

It was not always thus. The day is but just gone when only grand characters were thought skilled enough to traverse these catacombs of human society, — special agencies, ordained of God for special work, to whom special grace and fitness had been imparted. To-day the silence of every redeemed heart is broken with the whisper, "Go, work in my vineyard." One of the strongest indices of a marvellous quickening into life of the embryo faith of the church is a universal sense of individual responsibility; as a corollary to this truth stands the correspondent opportunity for the immediate investment of this individual force.

The aphorism of the old Latins, "The times are changed and we are changed in them" has burst the boundaries of the Seven Hills and girdled the earth. Webs which the trained hands of our mothers were not permitted to weave are

now given even to the children, and lo! they come from the loom with exquisite designs. Oh, holy privilege of life amid such possibilities!

Note again the sweet recompense of toil, the reflex influence upon the worker. He finds labor not a waste of vigor, but a producer, not a destroyer of personal freedom and happiness, but a conservator.

See the joy of this new revelation. He hastens straightway to his neighbor, hotly pursuing the tortuous, thorny path of self, and urges him also into this royal highway, where no lions crouch, or treacherous shades lure to a rest which is death. To illustrate: In the early winter, Mrs. Bishop Peck wrote an adopted child, "Daughter, you *do* many, many things. Can't you drop out some of these, and substitute work for Jesus?" An arrow from a trained archer. That it did execution is evident from the significant words of the daughter, Mrs. Shelley, spoken in our branch annual meeting, "I am so tired of being simply *good*: I want to be *good* for *something*."

Later she writes, "Oh, how much I have lost all these years, by being such a timid Christian, making a very feeble effort to save myself but *no one else*."

Then follows a thrilling description of societies organized under difficulties, the difficulties all in God's hands, out of her sight forever.

She continues, "I live in an atmosphere I never knew before; I seem to be led to ask for things I should never before have dared to ask, and my confidence is *strong*. And concludes, "They have sent for me to organize at Sheridan. I shall go and do what I can. *God* may do *great* things." Thus through the mission of Christian benevolences, a leaven is permeating society, in all its departments.

The secretary at Mount Pleasant writes, "Our delegates were delighted with the annual meeting. Though interested in missionary work, they never before felt the importance of *individual* work. At the monthly meeting, we would try to go on with the regular business, when some word about the annual meeting would be dropped and long conversations follow. We have but little understanding even yet of the great work being done by our missionaries; but we want to create a desire for this knowledge.

It does us good to report our little auxiliary, for now we know *every cent tells.*"

From a remote section of the State, where the population is too sparse for an auxiliary, the pastor's wife's writes, "Enclosed find \$2 for 1876 and 1877. I did not send last year. Husband's health failed: he was compelled to abandon his work; and it is very difficult to get money. I took the FRIEND last year, but was not able this.

"It may not be my time,  
It may not be thy time,  
But still, in His own time,  
The Lord will provide."

From Kansas, another bugle-blast: "One lady refused her quarterage, saying, she ought not to have joined, for if she had anything to give, it should help the heathen at home. Kansas never seemed to *think* so much before of the heathen at home, but nothing more is done. We still have no secretary, hoping to secure Mrs. ———; she is interested, but her husband's principles are very firm on 'the heathen at home,' and I think she has not even the two cents per week at her command. That's a little heathenism *at home* too, is n't it?"

Those notes are simple exponents of the spirit and power of Christian effort in localities. The opportunity is general. The equation from which our individual power is to be eliminated stands, —

Responsibility = to our possibilities.

Possibilities = to the degree of our consecration. Settle it therefore in your own heart, dear reader, and meditate before you shall answer.

Christ said of the fig-tree, "Let it alone *this* year, till I shall dig about it. If it bear fruit, well" — a *test* year. Why should the tree bear fruit? For its own sake. Fruit-bearing is rather the sequence of the tree's vigor than its precursor. Somebody is an hungered and waits. If ye bear not fruit, somebody's watch is unbroken; somebody's waiting is vain; somebody's hunger is unappeased. "Herein is my Father glorified, that ye bear *much* fruit."

A. F. N.

MRS. BISHOP THOMSON.

Our readers will have read with sorrow the announcement in our church papers of the death of Mrs. Bishop Thomson. She has been known to

us long as an earnest, sweet-spirited Christian worker, and a warm friend and ready helper of missionary work. Her contributions we have frequently welcomed to our columns, and we have the pleasure of publishing in this number one received but a short time before her death. The blessedness of "the abiding trust" was surely hers.

We append extracts from a sketch written by Mrs. A. Thomson, of Delaware, published in the local paper:—

On last Sabbath, July 29, this community was startled in an unusual manner by the announcement that Mrs. Bishop Thomson was dying. And when later in the day the word went out that she was gone, there seemed to fall a hush on the streets of our city, as if each heart here, where she was so well-known and loved, held in it a farewell for the dying.

Mrs. Annie Howe Thomson was born in Pittsburgh, May 29, 1833, was early given to Christ, — baptized by Bishop Simpson, received into the church by Granville Moody, — coming at the early age of sixteen a sweet young bride to Christ, bringing meekly as a dower to that altar a more than usual beauty and perfection of face and form and character.

In May, 1866, she was married to Bishop Thomson, — a marriage that each believed was made in heaven, so beautifully for four years did those two lives blend in a union as full and perfect as it was beautiful. And then for seven long years she walked in a lonely widowhood, that honored his name and memory, and gave many added pages of noble work, patient waiting, quiet suffering, to that life once so sweetly lost in his, and which had on them not one blot of inconsistency.

A little more than a week before her death she was prostrated with the prevailing disease, flux, and with it seemed to come to her premonitions of its final issue, — fears which though she would patiently and sweetly lay aside from time to time, when reassured by hoping friends, kept coming back as prophecies of her approaching end. Her physician was hopeful, the disease seeming to yield to remedies, until on Saturday he felt that nothing was wanting to restore her to health but a return of hope to her own doubting heart. But she passed a restless night, and on Sabbath morning at seven o'clock was taken with a sinking chill, which she seemed at once to understand, asking, "Is not this death?" then patiently turned to meet alone her last enemy. A consultation of physicians was immediately called, and all that love and tenderness could do was done, but without avail.

When all hope of life was past, her little Paul was brought for a mother's last blessing, but it was too late. She turned with a face full of *unuttered* blessings to her little boy, who was nestling close, and calling piteously, though softly, for a mother's love once more. The film of death even then gathering seemed for a moment to glow with a kind of tearless agony, and a spasm of the

deep love with which she had guarded him for ten years swept over her as she tried once more to answer back his love-call: these told how deeply rooted is a mother's love. Then there came to her eye a *far-away look*, full of heavenly assurance, as if listening to the first voiceless whispers of friends on the other shore, and still to another voice — "It is I, be nevermore afraid." And when we laid her down in the bed of flowers that loving friends brought from every part of the city, the angels came and kissed away all trace of suffering, sorrow, and care from that face, beautiful even in death, and left instead that first glad smile that was born to her in heaven.

The funeral took place on Tuesday at five o'clock, P.M. from the residence of Prof. Whitlock. From the time the sad news of her death was known, the love in which she was held here, where her richest and most beautiful development of character had been, seemed to waken anew everywhere sweetest memories of that life; and flowers, that all knew she loved so well, came pouring in from all parts of the city, until her room became a bower of bloom and beauty.

An immense congregation of young and old friends filled house and yard, and all the services of the hour were most impressive. The opening hymn, "Rock of Ages," one of her favorites, and read by Dr. Merrick, seemed to hold in it new depth and meaning, — followed by prayer of tender appeal, as, bowed under a personal sorrow, "simply to His cross he clung." The selections of Scripture read by her pastor, Rev. Mr. Newton, were most appropriate. The "Sweet By and By," another favorite, then carried all hearts up into an appreciative atmosphere of the short addresses that followed by Rev. L. B. Gurley, a life-long friend of her husband, and Rev. Dr. Payne.

The time of interment was a favorite hour with Mrs. Thomson, — the beautiful evening hour, with its shadows lengthening, and its quiet whisperings of rest. Just the hour for laying so gentle a spirit away to its rest. Prof. Williams read the burial service at the grave, after which one of the latest poems written by the deceased was sung with trembling voice and tearful eyes, when we turned and left her with the angels.

## WOMAN'S WORK IN CHINA.

### PROSPECTUS.

Some of the ladies of the Missionary Conference, which met at Shanghai in May, 1877, feeling themselves greatly benefited by the acquaintance there made with each other's plans of work, and desiring to maintain and increase their knowledge of each other's methods, and of the circumstances in the condition of the native people which affect those methods in different localities, have formed a society called "The Woman's Missionary Association of China," and all Protestant missionary ladies, of all nations and denominations, in China, are invited to be, and are considered, members. The officers of this association are, at present: Mrs. M. T. Yates, president; Mrs. J. W. Lambuth, secretary; Mrs. W. Muir-

head, treasurer. These three officers constitute an editorial committee.

The objects of this association are the maintenance of interest in each other's missionary labors, and mutual help from a knowledge of the methods used and their results. It is thought that these objects may be attained by the semi-annual compilation and publication of a magazine containing one paper from each of the mission stations. It is proposed to have at each station a corresponding secretary, whose duty it will be to see that at least one paper from that station is prepared and forwarded for each number of the magazine; to get as many subscribers as possible, and to forward the amount of their subscriptions to the treasurer of the association in Shanghai.

The magazine is to be entitled *Woman's Work in China*, and is to be of one hundred pages of the size of the *Chinese Recorder*, and the price fifty cents (Mex.) per annum. It will be published under the care of the editorial committee, and printed at the Presbyterian Mission Press in Shanghai. The subjects to be written upon are all those which affect woman's missionary work in China, descriptions of native customs, especially those concerning women, children, and domestic life. Short items of news relating to the work and brief statements of peculiar local customs are requested. All articles for publication must be signed by the writer, and should not exceed three printed pages in length. These articles should be sent to the care of Mrs. M. T. Yates, Shanghai, as early as the first of September and the first of March, for the numbers to be printed in the succeeding months. The first number is to be mailed to subscribers by the first of November next. As the subscriptions will merely pay the cost of printing and posting, the corresponding secretary at each station is requested to collect and forward these amounts in advance, that is, as early as September 1.

In case of the absence or illness of any corresponding secretary, the ladies of the station are requested to choose one of their number to fill the vacancy; and all corresponding secretaries are requested to communicate with the general secretary, Mrs. J. W. Lambuth, Shanghai.

Shanghai, June 1, 1877.

The above will sufficiently explain and commend itself. In this felt dearth of missionary matter with which to supply the clamor of our auxiliaries, this paper, published in China, representing every phase of missionary life and work there, with contributions from all quarters and from members of all denominations, certainly promises to be a desideratum. It is one of the immediate practical outcomes of that most significant and interesting Conference of missionaries recently held in Shanghai. I trust it will find large circulation in this country. Each auxiliary would find itself wiser and richer for the possession and use of a copy. Miss Woolston writes,



"I think this is going to be a capital means of giving much missionary information. Perhaps it might be well to have the prospectus reprinted and circulated among all the auxiliaries of the Woman's Foreign Missionary Society. They are always anxious for letters fresh from your mission ground, and this would give a greater amount and variety than could be obtained in any other way at so small an expense of time and labor. It will contain articles from all denominations and nationalities now at work in China. Subscriptions could be paid to the Branch treasurer, forwarded to us, and we could forward names and money to Mrs. Muirhead at Shanghai."

So far as I can facilitate the forwarding of subscriptions, I will gladly do so. I. HART.

FROM Moradabad, under date of June 18, Mrs. Parker writes:—

"Just now we are in the midst of burning, scorching, fiery heat, which cannot be described. It just seems that we cannot endure much more of it. We are looking anxiously for rain, but our desires for that are nothing in comparison with our desires to see God's Spirit poured out upon this people, who need the refreshing from God's presence more than the dry, parched ground needs showers of rain from heaven.

"We see a great many about us who are really anxious to become Christians, but such mountains of difficulties rise before them that they have not the courage to confess Christ. One man in the city has recently broken caste, and he says that his wife and children are to be baptized soon. From Sumbhal the good news comes that a young man and his wife have been baptized. They have seemed almost ready for three years. If they remain firm it will be a great gain, because there are many who are watching to see how they get on before they venture to take the step which they seem anxious to take. The work all about seems very hopeful; still it seems that Satan never was so active before, that he never laid so many plots to entrap the Christians and bring dishonor upon God's cause.

"We have been very anxious about the work in a part of the district under a native preacher's charge, where Satan seemed to have gained a victory. This morning a letter came from the

native preacher, saying to us, 'Be not troubled about this work. God will not allow His work here to be harmed. These trials and discouragements are nothing new in God's work.' We had been fearing that this preacher would lose heart and be entirely discouraged. We are thankful that God has given us such proof of the power of religion in the hearts of our native preachers. They are indeed, many of them, very noble men. Their influence must live; their labors will not be in vain."

MRS. CRAVER, in a letter dated Guanajuato, July 24, writes:—

"I am doing all I can personally by way of instruction in Sunday School, and also in the woman's meeting. This last is quite popular, and I trust that the women may be brought into a heart experience. We find it quite difficult to show them that the religion of Jesus Christ is something to be enjoyed as well as believed. However, the Spirit of God is opening some hearts, and these will lead others."

# APPROPRIATIONS FOR THE YEAR 1877-8.

## NEW ENGLAND BRANCH.

### India.

Moradabad Christian girls' school.....	\$600 00
City schools.....	310 00
Bible-women.....	340 00
School matron and assistant.....	240 00
Travelling expenses.....	50 00
Bareilly, Miss Green's salary.....	600 00
"          "          " incidentals.....	150 00
Medical work.....	300 00
Orphanage.....	300 00
Bijnour, Schools and Bible-women.....	436 00
Budaon.....	650 00
Amroha.....	250 00
Roy Barielly.....	300 00
Mrs. Banerjee.....	180 00
Miss Swain's salary.....	500 00
Cawnpore, purchase of school property.....	3,000 00
Total.....	\$8,206 00

### China.

Peking, Miss Campbell's salary.....	\$600 00
"          "          " incidentals.....	150 00
"          "          " personal teacher.....	120 00
School expenses.....	300 00
Hospital expenses.....	300 00
Cart hire and watchman.....	104 00
Repairs.....	100 00
Total.....	\$1,674 00

### Japan.

Tokio, support of four girls.....	\$160 00
Yokohama, teacher.....	72 00
Incidentals.....	10 00
Bible-woman.....	60 00
Travelling expenses.....	25 00
Rent.....	60 00
Total.....	\$387 00



## WESTERN BRANCH.

### India.

Paori, Orphanage	\$104 00
Boarding-school	45 00
Srinagar, girls' school	95 00
District work	70 00
Petrahgarh	60 00
Sumbhal, girls' school and Bible-women	200 00
Khera Bajhara, girls' school and Bible-women	150 00
Bareilly, orphanage	480 00
Lucknow, Miss Blackmar's salary	600 00
" " incidentals	150 00
Seetapore, girls' school and Bible-women	150 00
Gondah	480 00
Travelling expenses	50 00
Cawnpore, school building	1,000 00
Total	\$3,634 00

### China.

Foochow, one day school (Misses Woolston)	\$80 00
Two day schools (Mrs. Plumb)	160 00
Two day schools to be opened	160 00
Two deaconesses (Mrs. Plumb)	48 00
One to be employed	24 00
Travelling expenses	15 00
Peking, Miss Porter's salary	600 00
" " incidentals	150 00
" " personal teacher	60 00
" " travelling expenses to China	700 00
School expenses	300 00
Total	\$2,297 00

### Japan.

Tokio, four scholarships	\$160 00
Matron, for school	60 00
Cook	48 00
Watchman	72 00
Teacher	80 00
Teacher for native schools	100 00
Fuel and lights for school	96 00
Rent for mission land	200 00
House repairs	30 00
Rent for chapel	20 00
Bible-women and travelling expenses	30 00
Total	\$896 00

### South America.

Rosario, rent	\$450 00
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### Africa.

School work	\$100 00
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### Mexico.

Mexico Orphanage	\$200 00
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### Italy.

Rome, Bible-woman	\$300 00
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Provisional	500 00
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Total	\$800 00
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Grand Total	\$8,377 00
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## CINCINNATI BRANCH.

### India.

Lucknow, Miss Thoburn's salary	\$600 00
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" " incidentals	150 00
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" Duncan's salary	300 00
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" Mispelan's salary	300 00
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School buildings	1,000 00
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Bible-women	180 00
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Five scholarships	120 00
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Bijnour, two scholarships	36 00
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Cawnpore, purchase of school property	2,000 00
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Sending teacher	1,500 00
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Bareilly, orphanage	360 00
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Shahjehanpore	280 00
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Panahpore and East Shahjehanpore	360 00
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Barabanki	100 00
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Total	\$7,286 00
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### China.

Foochow, five schools (Mrs. Sites)	\$400 00
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Two to be opened	180 00
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Three deaconesses (Mrs. Sites)	72 00
Travelling expenses	20 00
Insurance	39 00

Total	\$691 00
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### Mexico.

Mexico, Miss Warner's salary	\$600 00
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" " incidentals	150 00
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Miss Ogden's salary	500 00
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" " personal teacher	120 00
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Orphans and orphanage	1,000 00
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Total	\$2,370 00
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### Japan.

Tokio, four scholarships	\$160 00
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### Africa.

School purposes	\$100 00
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### Italy.

Venice, Bible-woman	\$300 00
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Provisional	1,000 00
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Total	\$1,300 00
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Grand Total	\$11,907 00
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## BALTIMORE BRANCH.

### India.

Nynce Tal, girls' school and Bible-women	\$200 00
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Bareilly, orphanage	150 00
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Mrs. Bond's salary	420 00
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Medical assistant	84 00
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Total	\$854 00
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### China.

Foochow, Miss B. Woolston's salary	\$600 00
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" " incidentals	150 00
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" " travelling expenses	40 00
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" " personal teacher	36 00
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Boarding school	800 00
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Repairs	45 00
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Medical students	48 00
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Seven day schools (Misses Woolston)	500 00
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One day school (Mrs. Chandler)	80 00
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Two deaconesses	48 00
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Total	\$2,407 00
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### Japan.

Tokio, four scholarships	\$160 00
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### Africa.

School purposes	\$100 00
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### Italy.

Rome, Bible-woman	\$300 00
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### Mexico.

Mexico Orphanage	\$200 00
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Miss Swaney's outfit, passage, and salary	1,150 00
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Provisional	200 00
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Total	\$1,550 00
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Grand Total	\$5,371 00
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— CONCERNING tastes there is no disputing. "One singular propensity of an excited Gilbert Islander is to bite off noses. This accounts for the great number of noseless persons one meets. A few years ago one of them, in his wrath, climbed up and bit off the nose from the figure-head of the 'Morning Star'! It has since been replaced with one of lead." So writes a late visitor, who made his journey in the ship named.



## Home Department.

## CONDUCTED BY THE FOLLOWING LADIES:

N. E. Branch . . .	Mrs. C. P. TAPLIN, Randolph, Vt.
N. Y. Branch . . .	Mrs. J. H. KNOWLES, Orange, N. J.
Phila. Branch . . .	Mrs. J. F. KEEN, 1209 Arch St., Phila.
Balt. Branch . . .	Miss I. HART, 176 N. Calvert St., Balt.
Cinn. Branch . . .	Mrs. W. A. INGHAM, 203 Franklin St., Cleveland, O.
N. W. Branch . . .	Mrs. J. F. WILLING, 186 Vincennes Ave., Chicago.
Western Branch . . .	Mrs. LUCY E. PRESCOTT, Winona, Minn.

Contributions intended for this department should be addressed to the representative of the Branch, as above.

## NEW ENGLAND BRANCH.

## ENCOURAGEMENT.

It is no slight encouragement to those who in remote districts are quietly but earnestly toiling in this missionary enterprise to know that hundreds of others are bearing the same burdens and breathing the same prayers. It is comparatively few of the women of the church who are carrying on the work of this Woman's Foreign Missionary Society,—less than one hundred thousand of the eight or ten hundred thousand enrolled on the "Records" of the Methodist Episcopal Church,—but these few are heart and soul one in their love for the cause. Some of these are women of wealth, who use "elegant leisure" in this service, but who none the less bring humble, consecrated hearts and lives to this and many other departments of Christian activity; others there are who from a bare competence gladly give their little of time and money; and others still who, with hands full of toil and with nothing of earthly substance but a livelihood earned by untiring industry, rejoice to bring their offering, small though it be, into this treasury of the Lord. But one prayer rises from all these hearts,—“Thy kingdom come!” one desire impels them to see the “kingdoms of this world become the kingdom of our Lord and His Christ.”

Few seasons are more precious than when these co-workers come together for a missionary love-feast. How much of early experience is revealed! How many have been drawn in other years to give themselves to the foreign field, but failing to do this, rejoice in the privilege of aiding others to labor there! How many shrink from all publicity, but can find no rest until the church is aroused!

Our letters, coming from all parts of our Branch, breathe the same spirit, and could we cull them all would be a love-feast indeed.

One sister writes, “We have just had a most profitable quarterly meeting. It was one for prayer and experience, bearing especially on this missionary work, and all agreed that a more interesting meeting was never held here. The Lord will hear and answer such earnest petitions. We felt Him present in a special manner. Hearts were stirred anew for this cause, and all said, ‘Prayer, more prayer, is what we need.’ I am not discouraged. The Lord will prosper His cause if we nurture it with our prayers and our faith.”

Another writes, “I am sure, very sure, that my interest will not lessen in this glorious cause, but that my efforts will be renewed.”

From a frail woman, who is devoting herself to this cause, comes the following: “I am very desirous that our fall campaign be opened and pushed most vigorously and discreetly, under Divine leadership. What can be done to give renewed energy and vitality to the work and the workers? We must have more consecration, more home work, more hard work! Oh, for a pentecostal baptism on the women of our church!”

We must not multiply quotations, but let the “two or three” who are wondering if any other auxiliary have so small meetings, let the earnest pleader at the mercy seat who, almost alone in her community, labors and prays for the spread of the ever-blessed gospel remember that many thousands are putting forth similar efforts amid similar discouragements, and raising the same effectual prayer, which shall avail with the Infinite. E. B. C. T.

## NEW YORK BRANCH.

“Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!” Sometimes it seems to us we hear the question of our Lord addressed with new emphasis to His church, “How is it that ye do not discern the signs of the times?” Did we discern them, we would be stirred to joyful energy in His work, and our souls would be elate with the belief that, though the enemy has come in like a flood, the Spirit of the Lord has lifted up a standard against him. Eighteen hundred years ago the first missionary company landed upon the shores of Europe. In the night a vision had spoken to the man whose name and character are forever the inspiration of all missionary heroes, and forgetting the “perils oft” through which he had traversed the land behind him, he joyfully set sail for this new region, glad to know that a great and effectual door was open before him for the preaching of the gospel.

A few days later, in an unpretending place by the river-side, in the presence of a few women only, the great apostle began his ministry upon that continent. The Lord gave the sign of His approving presence by opening the heart of Lydia to take heed to the things which were spoken by Paul. This quiet scene by the Macedonian river, though separated from us by busy centuries, has in it such a touch of sympathy that we feel near enough to Lydia and her companions to enter their circle, sit down by her side, and exchange with her a look of recognition such as Christ's fellow-workers only understood. Since that day, by the rivers of many climes, beside the rolling sea, far beyond any hope of progress that ever leaped in Lydia's heart, the blessed gospel has gathered many a company of women together to rejoice in and pray for its success. How would that little company have been lifted with holy inspiration, could they have looked upon the sight which we behold to-day! They saw the first missionary to the Gentiles, with only two or three friendly helpers, driven from city to city, with bonds and imprisonments awaiting him all

through his course. Now we see the gospel preached in almost every nation under the sun, God's Word written in almost every language, and in the lands which, ten years ago were covered with impenetrable darkness, signs upon every hand break out, assuring us that for them the day of the Lord is at hand.

When was there ever known so wide-spread, and at the same time, so intense interest in gospel truth as to-day? Witness the thousands gathering through these summer months at the various assemblies, all moved with a common impulse toward a deeper knowledge of the truth of God. See the hearts that burn with holy ardor in Christian temperance work, and the many souls secretly longing and ready to respond when the glad news of liberty in Christ from the bondage of habit is brought to them. The earth is, as never before, a field prepared of the Lord, and the incentives to Christian service were never so great and encouraging as now.

The July number of this paper ought to strike the keynote of a song in every heart. A year of financial depression, such as the church has not known for a long time, has ended, with not a Branch of the Woman's Foreign Missionary Society deficient in any of its appropriations for the year. No large donations have been received, but by persistent, patient, prayerful effort, the mites have grown to thousands.

So then, dear friends of the New York Branch, let us, after our summer vacations, commence a new year in our auxiliaries, with good cheer and strong purpose. Gather up the fragments, be faithful in that which is least, and ever keep the ear of the soul open heavenward to hear His voice who says, "Lo, I am with you alway," for "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

E. J. K.

#### CINCINNATI BRANCH.

##### OUR COLLEGES AND OUR SOCIETY.

THE Missionary Society of the Cincinnati Wesleyan College, auxiliary to the Woman's Foreign Missionary Society, has for years been doing a good work in keeping before the young ladies of the school the interests promoted by the parent Society. For the last two years a regularly organized Sunday School has been maintained for and by the boarding pupils, and during its sessions the weekly missionary collection is taken up. The superintendent has tried to bring this collection up to an average of five cents per pupil for each Sabbath of the school year. In this he has not been quite successful, though an average contribution of between three and four cents has been reached. This is not much in itself, but when we consider that it comes from the allowance for pocket-money, in most cases not a large one, we cannot but admit that these girls and young ladies have done well.

The Society celebrated its anniversary on the evening of June 17, in the college parlor. After the singing of

several appropriate hymns, and prayer by Dr. Moore, president of the college, Miss L. W. Reis, of New Castle, Pa., corresponding secretary of the Society, read a letter from Moradabad, setting forth the difficulties which woman missionaries encounter in the prosecution of their work in India. Miss Ida Withers, of Cynthiana, Ky., the treasurer, made a report, from which it appeared that fifty dollars had been contributed during the past year, of which thirty were paid out for the support of an orphan in India and the remainder into the general treasury. The reading of this report was followed by Mrs. Wm. B. Davis, treasurer of the Woman's Foreign Missionary Society, who has taken great interest in the college Society, with a written address giving the history and aims of the parent organization. Her showing of the great work already done and of the vast field still to be occupied, could not fail to produce a permanent impression for good upon the minds of some of the young people present. After the close of the meeting Mrs. Davis exhibited a number of curiosities sent home from the missionaries in India and China, and which were examined with much interest, particularly by the younger portion of her audience. The above facts are communicated in the hope that they may do something to stimulate other female colleges and seminaries who have not already done so to the formation of auxiliary societies as well as to an increased interest in this phase of missionary work. C. W. S.

MISS FLORENCE N. HAMISFAR, corresponding secretary of the auxiliary in Ohio Wesleyan Female College, at Delaware writes, "The Society during the past year met the first Tuesday of each month, with the following, or a variation: 1st, Hymn; 2d, Reading of the Scriptures by the president or one of the teachers; 3d, Reports of secretary and treasurer; 4th, Song by a college quartette; 5th, Essay; 6th, Remarks concerning missionary work, recital of Scripture text and prayer; 7th, Select readings, general intelligence of missionary work in foreign lands; 8th, A poem; 9th, Doxology."

THE Wheeling Female College, W. Va., with its excellent missionary principal, Miss A. Taylor, lately had a tea-meeting, the proceeds of which go towards the support of the orphan, Amanda List Taylor, of Bareilly.

Miss Taylor offers to educate gratuitously any lady who will go to the foreign field for a life work.

THE Lake Erie Female Seminary at Painesville (Presbyterian) has six Methodist young ladies who contribute to the Branch treasury. The treasurer of this most efficient union auxiliary is a daughter of Hon. T. W. Harvey, Ohio State Commissioner of Common Schools.

DIED, in Bryan, O., April 1, 1877, Mrs. Catharine High, formerly corresponding secretary of this Society and one of its earnest supporters. She was a most amiable lady, living a quiet and yet active life for her life was of so lovely a character that it was continually making its impress upon those brought in association with her.

Mrs. L. Riggs, Cor. Sec.



## WESTERN BRANCH.

THE Minnesota lady who wrote the article on rags which appeared in the FRIEND some time ago, evidently keeps her mind busy with devising means to increase the funds in our treasury. Now she makes an appeal to us to average \$2.00 per member, and suggests a plan by which she thinks it an easy thing to do.

We endorse securing premiums, if at Fairs entirely free from horse-racing.

L. E. P.

## PREMIUMS.

Has everything been done to devise means for raising funds that is possible to be done? Membership, mite-chests, paper-rags, and tea-meetings are already in full operation: cannot we add another to this list? I refer to premiums at our county fairs. There are a goodly number of Fairs held in every State of our Union in September and October: cannot our ladies send some of their choicest handiworks and finest specimens to these Fairs, and give the premiums to the mission? It seems to me quite a little sum might thus be raised each fall. Some may object to this as being too closely connected with horse-racing; but, thank the Lord! many of our Fairs nowadays are conducted without that sin attached, and in all the premium department is entirely disconnected from the racing. Cannot a goodly number of grand-mothers send in their "knitted spreads" and "log-cabin quilts," and some of our young girls their "home-made" bread and canned fruit, made all by themselves, and give the premiums to the Lord? Let us think about this, and pray about it, and see what we can do.

I see by the July number of the HEATHEN WOMAN'S FRIEND that only the New England Branch averages \$2.00 per member of our Society, and the Western Branch comes next, averaging \$1.91. Is it not possible the present year to bring this up to the grand average of \$2.00 in each Branch? Why should the far East and the far West do better than those in the centre? Let every worker in this cause aim steadily at this point.

It does not seem so very difficult when we remember that \$1.00 is always secured by the membership fee, and that our mite-chests, tea-meetings, paper-rags, bequests, and premiums can all be used to make up the other dollar.

We have a grand total of 53,438 annual members: just multiply by two, and see what achievement for the Lord this \$1.00 additional per member would be.

## Mosaic.

UNDER the heading, "Do We Help or Hinder?" the last *Life and Light* presents some very striking testimony as to the wisdom of supplementing the agency of the oldest and strongest missionary Board of the country, by organizing a Woman's Board. The following, from the veteran secretary of the American Board, is of general interest:—

MESSRS. EDITORS,—In regard to the expediency of the organization of the Woman's Board, I would say the

question was maturely considered before any public steps were taken. Our committee, as you know, are very conservative. They were satisfied that it was best for the ladies to try the experiment. We are all perfectly satisfied now that the measure was wise. The arguments for this new departure are much stronger than they were then.

I. The income of the Board is materially increased. While it is true that certain sums are diverted from Mr. Ward's treasury to the treasury of the Woman's Board, the gain on the whole, I am satisfied, is three-fourths of all the Woman's Board receives. It is so at the East, it is so at the West; but this is one of the weakest arguments in favor of the plan.

II. More important is the fact that the missionary interest developed among the female membership of our churches is much increased. We have been surprised, as well as gratified, by the abundant evidence which we have had in this regard. Ladies who took little or no interest in missions formerly, are now becoming very active and very influential.

III. The Woman's Board is doing an exceedingly valuable work in the line of interesting children in missions. This has been a field which we have longed to have cultivated for many years, but which it seemed very difficult to reach. The ladies are interesting children through their mothers; and the fruit of the effort will appear more and more in the future.

IV. The single female missionaries, and to some extent the married lady missionaries, are interested and benefited by this new organization. They feel that they have the support of a large number of Christian ladies, who sympathize with them, and bear them on their hearts continually.

As to the increase of expense, I doubt whether this is so. The ladies manage their operations with marked economy.

Very fraternally yours,

(Signed)

S. B. TREAT.

— I SAID a little further back that it was only within the past few years that this new religion was introduced to Mexico. Notwithstanding, we find a great many proofs of the asserted fact that our American soldiers distributed the Scriptures among the Mexicans. Some of the converts tell us they have secretly been Protestants ever since the *soldados Americanos* gave them Bibles. We had an old man lately at the house, who dates his conversion further back even than the time the American army was here. He told us that one day a peddler came to his house (he was then judge of the village) asking him to buy his books. He had four. Señor Ruis bought two,—a Bible and a Grammar. He opened the Bible to see what it contained. He had heard that it was a dreadful book, but his curiosity conquered his fear. He happened



to open at the eighteenth chapter of the 1st Kings, and read of the prophet Elijah making sport of the inanimate figure of Baal. The poor fellow shut the book up, saying that if it spoke against images it must be a dreadful thing. He was frightened at having touched it, but said nothing and hid the Bible. After a while, his curiosity to know whether it was all the same was so aroused that he took it up and opened at one of the Gospels. He was so fascinated with the contents that he used to go and hide every day till he had read it all through. "And," said he, his wrinkled face lighting up, "since that day, forty-three years ago, I have never set foot inside a Romish church. I have been loving my Saviour and serving Him as best I knew, and am so thankful I need no longer hide the truth."

This man now gives us a hall rent-free and furnished for our services, in a little town called Rosario, forty miles distant. He is our firm friend, and as a man of influence in his little village he has gained tolerance and respect for the Protestant religion.

— Letter from Miss Julia Butler, Mexico City.

— SELF-SACRIFICING CHILD. — There is a ridiculous legend of the reason why Futtehpore was selected as the residence of royalty. A Hindoo princess was married to the great Akbar in pursuance of the king's policy to unite the Hindoos and Moslems of India into one people. This young queen had twins, but both died in infancy, just as Akbar was returning from a victorious campaign against a revolting tribe, and he halted here at the foot of a rock in the year 1569. On the top of this rock there lived a fakir or hermit. The holy man persuaded Akbar and his wife to take up their abode for a time in this neighborhood. At the time the king was there, the hermit himself had a babe six months old. One day the fakir had been conversing with the king, and on his return to the hut, he took his babe on his lap and played with it for some time. Suddenly, to his intense surprise, this little babe spoke to him and asked what was the matter, and why the conqueror of the world, meaning Akbar, was so often oppressed with great grief. Accustomed to miracles and wonders, the holy man quietly answered the child that all the conquer-

or's children were fated to die in infancy unless some one gave a child of his own to die instead. "Then," said this wonderful child, "by your permission I will die, that His Majesty may no longer want an heir." Then without waiting a minute for his father to forbid his making the sacrifice, this most marvellous child died in his father's arms. Just nine months later the little prince was born. At the back of the mosque there is a small burial-ground, where a few noted persons are buried, and among them is a very little child's grave, which they say is the grave of the self-sacrificing child. It is not at all unlikely that the fakir's child did die, and that he made up the story to gain credit with the king. In consequence of the prince's birth, and in his honor, the king settled upon the place to build his country residence.

— Miss. Link.



#### CHERRY-CHEEK.

"COME, Cherry-cheek," called mamma,  
"Leave snow-fort, rink, and sled,  
The hills are tinted with mellow pink,  
The sun is going to bed.

"In our cosy supper-room  
I've drawn the curtains red,  
And the firelight leapeth on the wall,  
Come, Cherry-cheek," she said.

And slowly up the steep  
His tiny sled he drew.  
The whole round heavens were soft and calm,  
With not a cloud in view ;

And far on the edge of the world  
One silver little spark  
Came out alone in a great wide place,  
And waited for the dark.

And he heard, in the frosty air  
Of the dying winter day,  
His father's coming sleigh-bells chime,  
A half-a-mile away, —

A happy little boy!

And something made him say,  
"Dear God, what a beautiful world you've made!  
I am glad I was good to-day!"

ST. NICHOLAS.

#### THE ARAB GIRL.

At the time of the massacres in Syria, in 1860, very many women and children fled to Beirout for safety. The mothers especially suffered very much from hunger, as they gave what little food they could get to their children.

Among other Arab women who escaped from Hasbeiya, was a native Christian, who not only loved Jesus herself, but taught her little girl Miriam the prayer our Saviour gave. One night, Miriam, who was only three years old, being very hungry, kneeled down beside her mother, and began to say, "Our Father." She went on till she came to "Give us this day our daily bread." She stopped, then began again: "Give us this day our daily bread; and please do, dear Jesus, give us bread and olives, and enough for mother, and me too."

Was her prayer answered? Yes. God sent them food, and made her sing for joy. There was "enough for mother, and me too."

#### A HINDOO BOY'S COMPOSITION ABOUT THE PEOPLE OF GURHWAL.

THERE are many people in Gurhwal who worship more gods than in this place, because there are many Hindoos, and Mohammedans are scarcely found there. Brahmins are very wicked. When anybody will marry they must call them.

And this is the very bad custom there that when anybody does marry if the girl is of a low caste and somewhat beautiful, she costs from thirty to one hundred rupees; and if of a high caste and also beautiful she costs from six hundred to a thousand rupees. And some people take nothing for girls. And after she has been married she works like oxen. They go to bring fuel from the rough hills and after she has come home she will tie our cattle; then she will bring water to cook their food, and after she has brought water, she will grind wheat; after that she will make ready supper, and after having eaten their food, they will sleep.

#### LAPLANDER BABIES.

I WANT to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sundays.

Poor babies! I suppose it is growing bad style everywhere to take them out to church; and I suppose, too, the ministers are privately as thankful as they can be. But the Lapp mammas don't stay at home with theirs. The Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience and an attentive one. He can hear a pin drop, should he choose to drop one himself; his congregation wouldn't make so much noise as that, upon any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins, and deposits it therein. Then papa piles the snow around it, and the dog is left to guard it, while the parents go decorously into church. Often twenty or thirty babies lie out there in the snow around the church, and I never have heard of one that suffocated or froze. Smoke-dried little creatures! I suppose they are tough.

But how would our soft, tender, pretty, pink-and-white babies like it, do you think?

—Wide Awake.

#### THE ELDER BROTHER.

"O CHARLIE, be careful, little brother! You are skating too near that hole."

The words came too late. Charlie did not see the hole, and before his brother had finished speaking he saw the little brother go out of sight under the ice.

With all speed Harry hastened to the spot; he could see his brother, and, creeping to the edge, he reached out his hand, but the ice was not strong enough to hold him, and he fell in. Other boys, hearing their cries, were soon on the spot. Harry caught his little brother, and held him up where strong arms could reach him. "Save, oh, save my brother!" he cried, then sank to rise no more.

The elder brother gave his life for the younger. Do you not believe that Charlie thinks tenderly

and lovingly of this elder brother? Do you not think he will love to remember all he ever said to him, and will seek to do what would please him?

And this is what Jesus has done for you. He is your "Elder Brother." He gave His life for you. He died that you might live. "Greater love hath no man than this, that a man lay down his life for his friends."

Two little boys were talking together about a lesson they had been receiving from their grandmother on the subject of Elijah's going to heaven in the chariot of fire. "I say, Charlie," said George, "but would n't you be afraid to ride in such a chariot?" — "Why, no," said Charlie, "I should n't be afraid if I knew that the Lord was driving."

—The *Missionary Almanac* says:—

"Now is the time to prepare Christmas boxes for Japan, China, India, Mexico, and South America. In every Sunday School let the little girls ask some nice young lady who loves the missionaries and the errand on which they are sent, to direct their work, and then let the ingathering begin.

"Every highly-colored book you can spare, each little bit of silver board for needle-work, all the bright wools you can buy or beg, — bring them all for needle-books, pin-cushions, and dolls. And the boys can help famously too, with their scroll-saws. Brackets and wall-pockets will make the missionaries' bare walls as pleasant and attractive as your dear mother's sitting-room.

"Tuck into the boxes every little scrap of silk or print that will rejoice the eyes of the little girls over yonder, who are learning to make patchwork. Ben and Fred and Rob, whose grandmothers give them every New Year a jack-knife for the New Year, can surely spare one for the boys in the Orphanages who are without grandmothers. Let the Christmas trees in India bloom this year as never before. May their branches hang laden down to the ground in China; and in Japan let the fruit be gorgeous in color to satisfy the eyes of the beauty-loving Japanese."

## Business Department.

### WEEKLY CHURCH PAPERS.

We are authorized to state that notices and reports of meetings held in interest of the Woman's Foreign Missionary Society will appear in the columns of the following named papers when furnished by those having charge of such meetings.

Ladies desiring to subscribe for any of these papers, or to furnish reports for the same, should address their communications as below named.

*These subscription prices include postage. Specimen copies free.*

ZION'S HERALD, 36 Bromfield St., Boston.	\$2.70.
THE METHODIST, 15 Murray St., New York City.	\$2.20.
NORTHERN CHRISTIAN ADVOCATE, Syracuse, N. Y.	\$2.20.
BUFFALO CHRISTIAN ADVOCATE, Ripley & Co., Buffalo, N. Y.	\$2.00.
PITTSBURG CHRISTIAN ADVOCATE, 131 Smithfield St., Pittsburg, Pa.	\$2.00.
WESTERN CHRISTIAN ADVOCATE, 190 West 4th St., Cincinnati, Ohio.	\$2.50.
NORTHWESTERN CHRISTIAN ADVOCATE, 57 Washington St., Chicago, Ill.	\$2.50.
CENTRAL CHRISTIAN ADVOCATE, 918 North 6th St., St. Louis, Mo.	\$2.50.
METHODIST PROTESTANT, 332 West Baltimore St., Baltimore, Md.	\$2.20.
THE METHODIST ADVOCATE, 110 Whitehall St., Atlanta, Ga.	\$2.00.
SOUTHWESTERN CHRISTIAN ADVOCATE, Lock Box B, New Orleans, La.	\$2.00.
CALIFORNIA CHRISTIAN ADVOCATE, 1041 Market St., Station B, San Francisco, Cal.	\$2.70.
CHRISTIAN STATESMAN, I. L. Hauser & Co., Milwaukee, Wis.	\$1.50.
CANADA CHRISTIAN ADVOCATE, Drawer 128, Hamilton, Canada.	\$1.50.

### "HELPS" FOR AUXILIARIES.

To assist such as are not able to obtain speakers for auxiliary and public meetings, without incurring too much expense, a variety of short addresses, poems, missionary hymns, and music have been prepared, for sale at the office of the FRIEND. Arrangements have also been made to furnish the following books for use of auxiliaries, which are both interesting and instructive:—

THE ORIENT AND ITS PEOPLE. By Mrs. I. L. Hauser. \$1.75.  
MISSIONARY LIFE IN INDIA. By Rev. Dr. Scott. \$1.75.  
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## THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Includes eight associated Branches. Their territorial limits and respective Corresponding Secretaries are as follows:—

- I. New England States. Mrs. Rev. C. P. Taplin, Groton, Vt.
- II. New York and New Jersey.  
Mrs. Wm. B. Skidmore, 9 E. 17th St., New York City.
- III. Penn. and Del. Mrs. J. F. Kern, 1209 Arch St., Phila.
- IV. Maryland, District of Columbia, and Eastern Virginia.  
Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md.
- V. Ohio, Western Virginia, and Kentucky.  
Mrs. W. A. Ingham, 203 Franklin St., Cleveland, O.
- VI. Illinois, Indiana, Michigan, and Wisconsin.  
Mrs. Jennie F. Willing, 186 Vincennes Ave., Chicago, Ill.
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The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters.

IX. Ark., Miss., Louisiana, and Texas, at New Orleans.

X. Pacific Coast, at San Francisco.

Information respecting the Society may be obtained on application to any of the above-named Secretaries. Letters of inquiry are solicited.

## RECEIPTS W. F. M. SOCIETY.

## NEW ENGLAND BRANCH.

JULY 9 TO AUGUST 15, 1877.

Maine.—Strong,	\$11 00
New Hampshire.—Keene,	4 00
Vermont.—South Walden,	5 00
Massachusetts.—Boston, Trinity Ch., voluntary contributor, \$2.00.—East Boston, Aux., \$25.25.—Gardner, (M. B.) \$0.25.—Lynn, Common-st. Ch., \$10.00.—Newtonville, \$3.00.—Taunton, Central Ch., \$4.20.—Waltham, \$8.00.—Webster, \$8.00. Total,	60 70
Rhode Island.—Bristol,	3 00
Connecticut.—New Haven Aux'y, \$58.00, Bequest from Miss Phoebe Judson, \$100.00,	158 00

Grand total,

\$241 70

706 Tremont St., Boston.

MRS. T. A. RICH, Treas.

## PHILADELPHIA BRANCH.

JULY 1 TO AUGUST 1, 1877.

Penna.—Guy's Mills, \$5.00.—Kingston, \$7.00.—Mineral Point, \$5.00.—Pittsburgh, Butler St., \$34.50.—Reno, to complete support of orphan, \$20.00; (M. B.), \$1.42; dues, \$11.75; \$13.17.—Twentieth St., Phila., \$3.00. West Springfield, \$5.00.—York, \$2.25. Total,	\$94 02
Delaware.—Smyrna, \$18.00.	18 00

Grand total,

\$112 92

122 N. 13th St., Phila.

MRS. WM. M. WHITAKER, Treas.

## WESTERN BRANCH.

JUNE 1 TO AUGUST 1, 1877.

Iowa.—Marengo, \$3.20; M. C. \$1.23; Tokio, \$3.13; Mrs. S. J. Thompson, Tokio, \$2.00; Vinton, \$7.90; Correctionville, Mrs. S. A. Kellogg, M. C. \$0.40; Des Moines Centenary Ch., \$15.23; M. C., \$1.41; Miss'y Rags, \$0.97; Pella, \$4.50; Mediapolis, support of orphan in Mexico,	\$20.00;
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Muscatine, \$3.50; M. C., \$0.35; Cresco, \$7.35; Spencer, M. C., \$0.35; Atlantic, \$8.12; Leon, Miss Kellogg, M. C., \$0.50; Dexter Contingent Fund, \$0.91; Arnish, \$4.00; Beacon, Laura Phillips M. C., \$0.70; Jennie McKenney, M. C., \$0.05; Keosauqua, Mrs. J. W. Pace, \$1.00; Blairstown, \$1.00; Monroe, \$2.70; M. C., \$2.50; Le Mars, Mrs. Rev. Glass, for support of orphan in Mexico, \$10.00; Uniontown, \$4.00; Clarinda, \$9.50; Mrs. Rev. Bressee, L. M., \$20.00; Sale Annual Reports, Prairie City, \$0.45; Iowa City, \$1.25; Ackley, \$0.25; Corning, \$0.78. Total,	\$139 23
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Minnesota.—Marion, \$3.50; Pine Island, \$3.25; Rochester, \$8.50; Mrs. J. M. Williams, L. M., \$10.00; Mrs. W. R. Rice, L. M., \$5.00; Mrs. J. S. McMann, L. M., \$10.00; St. Charles, \$2.25; Minneapolis (Centenary), \$11.00; M. C., \$6.54; Missionary Rags, \$1.31; Tea Meeting, \$47.44, on honorary manager of "African Sister," \$5.00 (\$71.09); Richfield, Mrs. F. H. Tubbs, \$1.00; Winona, \$15.75; M. C., \$6.11; Miss'y Rags, \$3.55; Castle Rock, \$9.00; Elgin, Miss Price's School, \$1.00; Faribault, \$8.50; St. Paul, 1st Ch., \$17.75; M. C., \$3.42; Owatona, \$2.45; Sauk Centre, Mrs. S. Lamberson, \$1.00; Marine Mills, Mrs. Samuel Judd, \$2.00; Miss'y Rags, \$0.25; Red Wing, sale Annual Reports, \$0.20. Total,	185 57
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Missouri.—St. Louis, Union Ch., \$1.00, for Bible Reader, \$1.00; Trenton, \$31.75. Total,	33 75
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Nebraska.—Washington, \$4.00; M. C., \$0.15; Beatrice, \$3.75; Omaha, \$1.50; Wisner, Mrs. Rev. I. H. Skinner, \$2.00; Stirling, \$5.40; Brownville, \$10.60; Mt. Pleasant, \$4.50; M. C., \$0.83; "For Tokio," \$8.00; sale Annual Reports, Tecumseh, \$1.00; Lincoln, \$0.28; Mt. Pleasant, \$0.35. Total,	42 36
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Kansas.—Ottawa, \$4.25; Hiawatha, \$10.25; M. C., \$0.90; Tea Meeting, \$2.75; Lawrence, \$12.00; White Cloud, \$3.50; Breckinridge, Mrs. Angie S. Hull, \$5.00; Plattsburgh, Frankie Phillips, \$0.25; Topeka, sale Annual Reports, \$0.50. Total,	39 40
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Colorado.—Denver, St. James-Ch., \$5.00; Lawrence-St., \$7.00; on Mrs. Rev. John R. Eads' L. M., \$10.00; Golden, \$5.00. Total,	27 00
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Grand total,

\$467 81

MRS. E. K. STANLEY, Treas.

610 Grant St., Des Moines, Iowa.

## FORM OF BEQUEST AND DEVISE

## TO WOMAN'S FOREIGN MISSIONARY SOCIETY.

BEQUEST. (Personal Estate).—I give and bequeath to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, the sum of \_\_\_\_\_ dollars, in trust, to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

DEVISE. (Real Estate).—I give and devise to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides.

## THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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This paper is published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

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Alfred Mudge & Son, Printers, 34 School Street, Boston.

# Heathen Woman's Friend.

BEHOLD, THE LORD HATH  
PROCLAIMED UNTO THE END OF THE WORLD.  
GAYE TO THE  
DAUGHTER OF ZION, BEHOLD.  
THY SALVATION COMETH.  
ISAIAH, LXII. - II.

VOL. IX.

BOSTON, OCTOBER, 1877.

No. 4.

WOMEN were craftily employed to thwart the moral reformation attempted by Confucius: shall we not employ ourselves to effect a yet higher than Confucian reform?

IN Miss Whately's schools in Cairo and Damietta, Egypt, more than four hundred children of both sexes, mostly Mohammedan, are in daily attendance, and the number is constantly increasing.

MISS DICKSON's school and orphanage in hallowed Nazareth are provoking unto good works, if not unto love. They have led the Greek patriarch of Jerusalem not only to open a rival establishment in Nazareth, but also to set apart \$225,000 for the planting of schools throughout the Holy Land.

By the time this number of the FRIEND reaches our readers, the church papers will have widely circulated the stirring call for a "Day of Prayer for China," on the first Sunday in October. We earnestly second this special request, and commend to all the article on another page, the careful reading of which will help them to pray understandingly.

"UKULOBOLISA: SHALL WE ALLOW IT IN OUR CHURCHES?" — This question was the theme of a paper discussed at the lately held first Missionary Conference in South Africa. Our advices do not state the decision reached, but if, as we are told, the imposing vocable signifies the selling of girls for wives, it would be pleasant to be informed.

In the general Missionary Conference in China last May, the labors of our Miss Trask, M. D.,

received a most gratifying acknowledgment. It was stated that in one street of Foochow, even the natives invariably rise and bow to the ground as she passes. Miss Woolston presented a paper on "Foot Binding," which occasioned an interesting discussion. One session was entirely given to the consideration of woman's work, and several ladies gave papers or addresses at that and other sessions.

IF in a Christian land beauty is a dangerous dower, how much more so among all savage races. George Grey assures us that in Australia a beautiful woman is really far worse off than her ill-favored companions. "Conspiracies are constantly being formed for her abduction, and in the scuffle which ensues she is almost always injured, for each of the combatants orders her to follow him, and if she refuses, throws a spear at her. The early life of an Australian belle is passed in a series of captivities under different masters, of ghastly wounds, of wanderings in strange families, of rapid flights, of bad treatment from other females amongst whom she is brought a stranger by her captor. Rarely do you see a form of unusual grace and elegance but it is marked and scarred with the furrows of old wounds." What a pandemonium is every land in which Christ is not known!

A NEW Bible — that of the Sikhs — has just been rendered accessible to English readers through the labors of Dr. Ernest Trumpp, of Munich, formerly of India. It is the "Adi Granth," or holy book of Nanak and his successors. Seven hundred and fifteen quarto pages of more tedious, puerile, and repetitious matter were perhaps never before printed, but the pre-

liminary essays by the translator are very valuable. The work is printed at government expense, and though, as the learned translator says, "it is the most shallow and empty book that exists in proportion to its size," it will yet be prized by every student of the non-Christian religions and their larger sects.

### THE SONG FROM OVER THE SEAS.

BY MRS. SCOTT BADLEY.

Hark, hark, to the song that o'er the seas  
Softly floats along on the summer breeze!  
Oh, listen! and mingling with its flow,  
You will hear the sad wailing of pain and woe.  
Hear it say, hear it say,  
"Sitting in darkness, we wait for day!"

For many, many weary days the Indian sun has rolled its fiery form over the earth, only to scorch, with its burning beams, the already dried-up grass, to wither the foliage of the trees, and kill the opening flowers. With doors tightly closed and blinded to keep out the heated air, we have sat under the *pankals*, which fanned us lazily, as the tired hands of the faithful servant flagged from the overpowering heat in the wide veranda. The sweet-smelling *kaskas*-grass doors refused to fill our rooms with coolness and fragrance, as the hot west-winds, which would have made them blessings, refused to blow, while the moist, clammy east-wind, laden with sickness and death, took away our remaining strength, leaving us nerveless and discouraged. Preaching in the *bazars*, teaching in the *zenanas*, visiting schools, and all out-door work was abandoned, for in the burning, stifled city the people were too indolent and languid to listen to our words and hymns. But to-day, with thankful hearts, we say, "Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary." The rain has fallen, "the flowers have appeared upon the earth, and the time of the singing of the birds has come."

The doors are opened, the cool breezes blow into our rooms perfumed with the breath of oleanders, pomegranate, and jessamine flowers which look out, pink-eyed, rosy-cheeked, and white-faced, from the deep green of the leaves. The birds sing all day long in the palm-trees and under the groves. The farmer is ploughing his mellow mango fields, with a hopeful heart, looking forward to

a plentiful harvest. We, too, rejoice as we again take our way to the homes in which we are trying to sow the seed of the gospel; and we, too, look forward to a golden harvest. It is of these homes and their inmates I wish to sing this song to-day. If it is accompanied by a tremolo of "pain and woe," it is not because of my desire for that "stop" to play, but it is the wail of truth, which rings upon our ears daily and hourly when engaged in our work.

I came home to-day heart-sick, discouraged, and almost determined to try no more. The language of my heart was, "Ephraim is joined to idols, let him alone." While I sat brooding over my crushed hopes I began glancing through a number of late Mission Reports, which lay upon my table. My attention was particularly attracted by the varied and conflicting descriptions given by the different ladies of their work among the women. Before I finished reading I found so much of comfort in the thought that in other cities women *are* being reached and taught, that I grew happier over my own failures and could sympathize with others whose difficulties are the same, and rejoice with those whose experience is among brighter homes.

There are three items of description given in letters from missionaries, in Mission Reports and books about India, which I am sure the reader must find difficult to harmonize. Even we, who are engaged in this one great work, are astonished when we compare the results of our own work with those of other laborers. The success of one missionary makes ours seem as nothing, and we sit down wondering wherein we could have failed; then, again, our success is so much greater, compared with some others, that we take hope and feel that our labors have been wonderfully blessed.

The first of these items is, the houses themselves and the customs of the women in them. In these Reports we are led into palaces, where the bejewelled, taper-fingered, soft-voiced, large-eyed, lovely women recline with comfortable surroundings, embroidering lovely patterns upon canvas, to adorn their husbands' heads or feet. They are rejoiced to see us and do us honor; and while we are enjoying their sweet presence in a room stifling from the perfume of attar of roses, we are led away by another lady, and told



to crawl through a hole in a mud-wall of some tumble-down, grass-thatched cottage, where we are seated upon a coarse mat laid upon the ground. Surrounded by dirt, and one or two coarsely clad, ignorant women engaged in peering out from under their dirty *chuddars*, half frightened at seeing us, we talk and sing with them, until they listen with eagerness to our message, and beg us to come again, as we take our leave, and are again led into another house where the women are insolent and immodest. They tell us they do not care to hear our hymns, they do not wish to be taught, they love their evil ways and have no desire to give them up, and will be satisfied with whatever fate is to be theirs, both in this life and the next. After a few more such remarks, they say they have no time to spend with us, and we go away sorrowfully, while they laugh impudently as they shut the door upon us and go back into their homes of ignorance and shame.

In illustration of this I have selected some of the most interesting paragraphs which came under my observation.

A lady laboring at Monghyr, in the South of India, says : —

"We were most graciously received by the lady of the house, and placed on *chairs* while she sat on the bed, for we were not in the dining-room, where a European table was waiting the arrival of the master of the house for his breakfast. Our hostess had a smiling countenance, the usual dark, interesting eyes, fat arms and hands, like most *zenana* ladies, who take life easily; short, taper fingers, the tips turning up, indicating a character that has not done much battle in its day. She wore bright gold ear-rings, two massive bracelets, that contrasted strangely with the bare feet and poorly furnished room."

"The next house we visited was the abode of a most characteristic Bengali lady. She received us smiling and palpitating. We were unexpected, and found the lady just as she was every day, in a plain white *zaree* and beautiful gold ornaments and bracelets. I noticed a press, which had glass doors, full of what looked like worked shawls. There was a filigree silver ornament which I did not understand. The lady explained that it was attar of roses, which, when placed in a little central chalice, dropped like dew from

the silver flowers. She took the little bottle of attar, and, in compliment, rubbed it with her finger on my eyebrows and forehead, and then on my dress on each side of my neck. It was a novel experience, but we paid pretty dearly for it, — the oily scent so filled the hot room we were glad to have recourse to our *eau de cologne*. All this time the lady was beaming on us with her wonderful large eyes, and answering questions. We heard her read a little English. There is something touching in the way these baboos' wives wish to learn English. I think they imagine that their husbands have so much to do with the language that it will raise them in their estimation; whereas, if they would be content to read the many capital translations into Bengali of English books, they would become far better companions for their husbands.

"The next family we visited was a poorer one, but books in shelves showed us what the master of the house thought his riches. A sweet but characteristic young mother came in with her children, and read both in English and Bengali. But the soul of the dwelling was evidently the grandmother, who was more like a lovely Scotchwoman than a Bengali. Her eyes were never off her daughter and children. These poor women have no outside life and a very small in-door one, and they come, if at all affectionate, to centre their entire heart on the children and relations around them."

In contrast with the above I place the following extract from a worker in the North of India :

"The circle of knowledge in which the native men move, small though it be (speaking generally), is much larger than that of the native women. About the eighth part of the radius of the male circle of ideas would, perhaps, be sufficient to form that of the native women, particularly in villages. And what are the main thoughts and ideas in that little circle? They comprise cooking, eating, drinking, smoking, making fuel from cow-dung, caring for the children, worshipping gods and goddesses, and attending to marriage affairs. And their code of morality, which secures further happiness to them, if they are able to think so far, contains only two chief points: first, they must observe the rules of caste; and secondly, they must be faithful wives and remain always and completely in subjection

to their lords or husbands. A woman fulfilling these two rules faithfully will certainly be happy in the state of existence after death, particularly if she enjoys the privilege, invaluable to her, of having a son to perform the funeral rites and ceremonies after her death.

"With such persons as these a zenana worker has mostly to do. True, there are some women in zenanas, particularly in cities, who are above this general female standard, but I speak at present, not of those few, who are, after all, merely exceptions, but of the masses of women in the streets and lanes of a city, in villages and at *melas*, to whom the female missionary has to preach the gospel."

Again we read:—

"I came to a place inhabited by low-caste people, Chamars, and Mehtars, where I stopped and preached. They were all very glad to hear me, and entreated me to come again.

"Many of these low-caste women were following me in the road. I passed a house where some Mohammedan women were sitting in the veranda, who invited me to come and sit down. 'But oh,' said one of them, 'why do you bring all these low people along with you?' To her, my reply was, 'Has not the same God who created you and me, created them as well? If you despise them, you despise their Creator.'"

Also:—

"In another house, when I had finished talking, an aged Brahminnee woman sighed aloud and called out, '*Seeta ram!*' I turned to her saying, 'Why do you call the names of those who are dead and who were no gods, but mere men, and who cannot help you? The Lord is God: call upon him.' She replied, 'Why should I call upon Him who has taken all my loved ones away from me?'"

"Another elderly woman, to whom I put a question about her soul, tried to run away. I, however, called her back, saying I had a very important message to deliver to her and to the others. This aged woman, after I had finished speaking in that place, took me to her own house, where she showed me her three daughters-in-law, who all, when coming near me, tried to worship me by laying hold of my feet with both their hands."

Gondah, India, July 14, 1877.

#### LETTER FROM PO ONG.

I SEND you a letter for the FRIEND, thinking all who have given their money and prayers for little heathen girls will be interested in it, and will be themselves encouraged.

Po Ong is a foundling, as may be inferred from her letter. She has a mother, with whom she is acquainted, and who has come occasionally to see her. They look very much alike, and yet are as unlike as it is possible to imagine.

She is just eighteen. The station to which she has gone with her husband is two hundred miles away, containing a population of thirty thousand; of these only nineteen are Christians. There are but two Christian women in the city.

She will find plenty of work, and trials not a few, so that I trust all who read her letter will heartily comply with her request, three times repeated, to be remembered in their prayers.

Sincerely yours,

BEULAH WOOLSTON.

MIDDLE KINGDOM, FOOCOW,

THIRD YEAR OF KWANGSU, FIFTH MONTH, ELEVENTH DAY.

(Corresponding to June 21, 1877.)

TO THE METHODIST WOMAN'S MISSIONARY SOCIETY IN THE UNITED STATES, PEACE:

Now I wish to take one sheet of paper to write to you a few characters, to give you thanks. I am a very stupid girl, named Po Ong. When I was a small child, my father and mother being very poor and not having enough to eat, could not possibly take care of me.

Great grace was early given to the Western countries to save the people, to drag them from the way of this world's sins, to lead thousands of thousands to repentance and to enjoy the happiness of heaven. After a time these Western churches subscribed money and selected preachers and teachers to come to my Middle Kingdom. They learned our language, and went north, east, south, west, preaching the Saviour's doctrines. With a compassionate heart, they exhorted Middle Kingdom men to leave all wickedness, to change to good, and together to receive the good doctrines. They built churches and school-houses. They received poor children, feeding, clothing, and instructing them. They had a hundred troubles, and you were not indifferent to their cares.

When I was seven years old I became a scholar in the boarding-school. I was taught to read the Scriptures and instructed to clearly understand the Christian doctrines. Every day I received God's help and support. I was in school several

years. I have assisted the teacher to instruct the little girls, and I myself have read the Saviour's wondrous Scriptures. Now I am this year to leave school, therefore I write this letter to thank you because you have contributed money to bring me up to this size. I have nothing to reward your favors to me. I desire you to pray for me that I may during all my lifetime do the Saviour's work to the last day. I am now to go to Tai-cheng. I am to open a school there to teach little girls to read the Saviour's words. I want you to pray for me that I may do my full duty in teaching these children.

I long to see your faces, but the distance is great and it would be difficult for me to see you. I wish you to pray for me that I may cherish the doctrines and be strong. When I reach the heavenly kingdom, I shall see your faces, and before the Lord praise and glorify our Saviour. I have much to say, but to say all would be difficult. I will thank my teacher to put this letter into your language, so that you all can read it.

Ting Po Ong writing sends thanks and salutations.

#### LETTER FROM GUANAJUATO.

BY MRS. LAURA G. CRAVER.

I WONDER if time flies as rapidly to the readers of the FRIEND in the United States as to those in Mexico. I cannot realize that thirteen months have passed since I wrote to that ever-welcome monthly visitor. Shall I give a short *résumé* of these months, their labors and fruits, joys and sorrows? In July, 1876, God intrusted to our care an olive plant of humanity to watch unto its blossoming. An emblem of peace, who can tell how many hopes and expectations were enfolded in its growth and maturity? "Una Mexicanita" (a little Mexican), she was the especial property of the congregation. By her nativity in this city, we were brought into a more intimate relation with the people and they with us. For ten months she remained with us, winning all hearts by her amiability and vivacity. Then the Gardener, perhaps seeing that our care was imperfect, transferred the plant to the immortal evergreen fields beyond the flood. There, in the sunlight of heaven, refreshed from the river of life, our darling olive forever shall bloom in the perfection of beauty. In her death,

as in her life, she has been a sweet bond between us and our people. God bless them, for their kindness and sympathy!

Notwithstanding our great sorrow and loneliness, we are led to rejoice in our work because the hand of the Lord is over us, and drops rich benedictions on us and the people.

During all the anxious months of the Revolution, when it was not known at what hour the Protestants would be attacked, the greater part of our congregation remained firm. When we remembered that one time "all forsook Him and fled," oh, what gratitude filled our hearts as we saw so many unshaken in their trust in God, and although enduring fierce persecutions, going steadily forward, secure in the word of the Lord, "I will be with thee!" Timid, shrinking women were bold in their constancy, and said, "We will trust God for the future." Then came the change in government which has proved even more friendly to the young, struggling cause. The governor of this state is a thorough liberal, and identifies himself with us and our work, in his conversations with the pastor saying, "We are beginning a work whose fruits our posterity shall reap."

On Feb. 4, less than one year from the date of beginning services, the first members were received into the church, half of whom were women. Up to date, thirty-two have been received, the number being equally divided between the two sexes. It is indeed a pleasing and heart-cheering sight to see their eager, earnest faces and hear their solemn vows. They are full of enthusiasm, and work among their friends with good success in many cases. One sister, Dolores Rodriguez (she of whom Mrs. Siberts spoke) has been instrumental in bringing two brothers, with their wives, and a sister under the influence of the gospel. If you could have heard one of the brothers giving his experience, you would have thought, as I, all our labors are as nothing compared to the blessed work wrought in this man's heart. But his case is not exceptional. The effect of the gospel in the renovation of the life has indeed been striking in many instances. Men who before were habitual drunkards, now are entirely sober. In homes before the scenes of blows and hard words, now reigns peace and quiet, and a spirit of thrift, economy,



and *cleanliness* (a very important matter here) is much more prevalent. Almost without exception the people are anxious to read, and as a result they are able to "give a reason for the hope" that is within them. This anxiety is especially marked in their great desire for a knowledge of God's word. "Thy word is a lamp unto my feet and a light unto my path," said the Psalmist, and we rejoice that these people are trying to hold this lamp as their guide. We often remark that many of them are really more consistent in their walk than thousands who have heard the gospel all their lives.

Ah, how many years these people have adored images! How many sacrifices made, how many times scourged their bodies to find peace and pardon for their souls! But alas, all for naught! The universal testimony is this, All my blind works were in vain, but in Christ I have peace and consolation.

Not long since an old lady, in speaking of the death of children, said, "Before I knew this new religion I thought the mother must grieve and mourn and almost die, but now I know that she can receive consolation. Blessed truth of consoling grace!"

God has given us grace in our own sorrow to confirm the words of Scripture, and to assure these hearts that *Christ* is indeed "a *present help* in time of trouble."

June 10 the first love-feast was held, under the direction of Bro. J. W. Butler, who was visiting us at that time. We feared that it might not prove of benefit, but it was an entire success. Near fifty were present and more than twenty took part. For the most part the experiences were historical; yet all spoke of the great change in their lives, of a desire to become more fully imbued with the spirit of Christ, and expressed the hope of faithfulness to the end. It was indeed a feast of love, and I never enjoyed such a service more. As we thought that, a little more than a year ago, these souls were enshrouded in the darkness of idolatry we could not restrain praises to God.

About a month ago a woman's meeting was started under my own direction. With fear and trembling I began, for I knew not if I, with my imperfect Spanish, could interest the women.

God has blessed the attempt, and at the last meeting more than twenty-five women and children were present. Singing, prayer, a short talk by the leader from some passage announced beforehand, hymns, prayers, promises, and exhortations by the women themselves, constitute the order of exercises. The women are quite prompt, and but little time is lost. At the last meeting thirteen took part, five praying. I am endeavoring to bring them into the habit of giving experience, but it will be a work of time. One woman spoke very nicely; she said, "I am a very sinful woman, but I hope to receive pardon in the blood of Christ, for He came to save sinners, and I am one."

There is a great willingness among these women to do all they can, and although I often make mistakes and lack words, they give me perfect attention, and are very kind, patient, and grateful for my weak efforts. Remember this meeting in your prayers. We hope it may be a great power. The Sabbath school is well attended, and a deep interest is manifested in the study of the "Berean lessons."

On Wednesday evening of each week a teachers' meeting is held, which is faithfully attended by all the teachers.

In last month a total-abstinence society was formed, and already has fifty members enrolled in the conflict against "King Alcohol." In this, as in all the efforts toward the elevation of these people, the mothers and sisters are interested factors. During almost all these months we have had the pleasure of the companionship of Rev. S. W. Siberts and wife, who have been our efficient collaborators, and the sharers in the fruits of our united efforts. In May they were called to take charge of the important and growing work in the Ameca-Meca valley, which was so finely described in a late letter by Miss Julia Butler. We have had, during these months, many anxieties and persecutions, and the latter still follow us.

Death has twice visited our loved ones, — has taken a loved mother and a precious child; yet withal the sun shines bright above us, and we can say, "Thou crownest the year with Thy goodness!"

Guanajuato, July 24, 1877.

"WHEN they went from one nation to another, . . . He suffered no man to do them wrong."

## OUR NEIGHBORS' DAUGHTERS.

BY MRS. FLORA BEST HARRIS.

## I.

As the good ship that for four long weeks has been traversing the vast reach of waves rolling between two continents at last draws near the desired shores, the thought that Japan is an alien land scarcely rises to mind. It is *land*, and that is enough.

Those blue hills alight with dawn, for it was early morning when we first saw the now familiar shore, seem to rise before me as I write, though the green summer slopes of Penna are around me. Enforced rest is never very pleasant, even though taken under the olden roof-tree, and with well-known faces to beguile it. So it is not strange that when the daily task has dropped from my hand for a time, thought should fly swiftly back to "our neighbors' daughters" whom I have learned to call *friends*. With womanhood, home and all its observances are associated, so I will ask you to visit with me, in spirit, some of the homes that are still present in my memory, and which I hope to revisit once more when summer shall again visit the "sun-land," now far away. We will fancy that it is Saturday, our holiday. No Bible scholars, no pupils of any kind or character, no preaching service, and we are able to do as we please, in that measure allotted to mortals.

Much of the morning has been spent in attending to the odds and ends of household duties that accumulate with the passing week, and the long leisure of the bright afternoon stretches out before us, to be used at will. We jog as contentedly as may be down the long hill which seems to "grow stones," and soon walk among groups of top-spinning juveniles, through lines of pack-horses, led by stalwart coolies, and we fairly elbow stout little country women with their one forlorn, produce-laden steed. We hurry away from their nasal, twanging voices, as they cry their various vegetables, and think that even the colored gentleman, with his "Here's your blood-red, ripe to-ma-to-es," is a decided improvement as regards artistic rendering. Semi-aristocratic young Japan passes with a silk umbrella, you perceive; but the queerly lettered paper ones please me better, for they have all the aroma of

native merchandise. When one is in Japan, he wants his surroundings to be Oriental, and not a hybrid suggestion of the Occident.

The street is almost treeless, albeit some of the *elite* reside in the neighborhood, very different from the long, shaded avenues so often devoted to aristocracy in our land. Let us enter the door on the right. We call out, "*Tanomim-asho!*"\* (Beg pardon.)

Somebody answers, "Please come in," and we enter. The young "head of the house" is one of the numerous petty officers that are found in Japan, and delights, like the rest, in European attire. The wife is a matron, rendered older in seeming than her husband by her flock of household cares in the guise of children. The two most interesting figures seated in the wide, neatly matted room are an old lady, with the indefinable air of "one of the first families," and a beautiful young girl, not more than twelve or thirteen years of age. I wish it were possible to describe her rich, brunette bloom, the soft, rounded outline of her face, the sparkling eye, and the roll of dark hair bound with its bright-tinted *crêpe*. Her dress is subdued in color, but of good quality, and is relieved by the handsome *obi*, or girdle, fastened round her waist and gracefully looped behind. Do you notice the scarlet sleeves peeping out from the long ones which are a part of her dress? These belong to an under-robe worn by young girls, the badges of maidenhood.

The Japanese have a proverb which seems very pathetic to me, because I believe it is too often true to life, — "Love leaves with the scarlet petticoat." Many a man will leave a wife when her early charms have faded through age or disease, or will supply her place with a concubine, whose position in his home is sufficiently honorable to satisfy some natures.

This young girl, O Ritsu, is one of the sweetest little maidens it has been my privilege to teach. Alas that in this home Christianity finds small favor! and you cannot refrain from saying, "How hardly shall a Japanese officer enter the kingdom of heaven!" They are polite and amiable as possible, however. The genteel old grandmother marvels over your attire, and is delighted to touch and study it. She talks with

\* Literally, "I beg you." It is thus the visitor always announces his presence.

you eagerly, and meantime tea and cake are served. You partake, in spite of dyspeptic twinges, and grandmamma bids young miss play on the harp for your entertainment. She seats herself on the soft matting, with an instrument that looks almost as long as herself, and in a fresh child-voice sings a native air in native style, and you rather like it from her lips. Our visit prolongs itself, for without, it is hot and dusty; and within, the paper sliding doors, drawn aside, fashion two rooms into one, while the soft air finds ample room, as it floats in through the wide-open outer doors.

Talk, tea, and song follow each other in quick succession, and, at last, we say, "*Sayonara!*" Japanese fashion, and depart to seek another home. "No word about Christ spoken?" Not yet; they are not ready for that, and we must be "wise as serpents." O Ritsu, our singer, has heard of Him in the girls' class which she used to attend, and we can but hope that the scant germs of truth we were permitted to plant may spring up and bear fruit in after years. Out into the glare and heat we pass again, and soon descend another hill to the main street, with its signs of traffic, — shops full of foreign "notions" kept by Japanese, native crockery stores, dry-goods stores, and all manner of merchandise, awaiting purchasers. The walk is a long one, but at length it ends, and with another "Beg pardon," we enter the home of a well-to-do merchant. What with children and servants, his house seems peopled by a host, but we turn to a side apartment, where the venerable grandparents live. The room seems dark to us as we enter, yet seated by the hearth, near the middle of the floor, is an old man, with long gray beard, reading some tale of ancient war, and looking like a ghost of the past. He greets us with a graceful and dignified bow, and soon his good wife comes in, and we are made at home. In a corner of the room we perceive, in the dim light, a large Buddhist shrine, with lights burning before it. Before we leave, we notice that the starry specks have ceased to twinkle in their twilight corner, and conclude that our friends wish to compliment us by postponing their religious rites. The old gentleman is one of the most regular attendants at service we have, and though, perhaps, shaken in his former faith, is not yet quite ready to embrace the new. His

wife, poor thing! seems very ignorant, and I do not think she is able to decipher even the *Hiragana*, the common alphabet which women usually read. She is a sample of too many of her sex. Numbers cannot read, and I know professional men with wives so ignorant they seem to belong to another world.

We seat ourselves around the hearth, that sanded square about which the Japanese cluster to smoke, drink tea, and gossip with as much avidity as their Christianized neighbors beyond sea. During our conversation, the old man seems unable to comprehend why Japanese women are behind their foreign sisters in attainments, and, in his conviction that they are somehow deficient, forgets a bright-eyed little granddaughter whom I happen to know. Her mind is as bright as her eyes, and its quickness is something marvellous. I would match her against any lad in all the "land of the rising sun." Some day our aged friend may come to understand that knowledge, the fruit of Christianity, is transforming the minds of the "inferior" sex into earnest forces for good. His reticence on the subject of the Christian religion is marked. He drinks in sermon after sermon, and seems willing that his meek-faced wife should hear the gospel when opportunity offers; but he does not commit himself. Should he decide for the truth, the wife would soon follow, for in her old-fashioned gentleness, she would think whatever he believed must be true. Evidently, she would never question her husband's ability to decide on all things pertaining to this life and that to come. She is a type of the indulgent grandmamma found in all climes, as we can see from the smiling, confident manner of the little school-boy, her grandchild.

But we must not dally, or we shall fail to reach our own home "on the hill" before sunset, especially as we have another call to make on the way thither.

#### MIRAFLORES.

[The following extracts are taken, through the kindness of a friend, from a letter from Rev. S. W. Siberts, dated Aug. 15.]

We are now erecting the first Protestant church ever built *as such* in Mexico. As a general thing, we are able to buy or rent deserted Catholic churches, but here in Miraflores there are



none. The church is a very beautiful one indeed. The plan was drawn in Boston, and as it is so unlike all churches in Mexico, it attracts a great deal of attention. It is built of brick and adobe, and will soon be completed. The land, costing \$250, was given us, together with about \$1,500, to aid in building the church.

There is a cotton mill here, and in the manufacture of cotton cloth consists the entire business of the town. The mill belongs to Englishmen, who are our friends, and who do a great deal to aid us. We have an English congregation here also, and I thus have the pleasure of preaching every Sabbath in my own language.

This part of the country is one of the most beautiful plains in all Mexico. It lies in a most fertile valley, at the foot of the two great volcanoes of Mexico. The water, furnished by the melting snow of these two mountains, spreads over the valley, and covers it with constant verdure. The flowing water, the rich fields of corn and wheat, the fruit and flower gardens on all sides, together with the splendid climate and beautiful and varied scenery, all suggest to one what this country might be with a better religion and with industrious inhabitants.

There is a charm about Mexico which seems to increase as we become familiar with the country. Everything reminds us of what we read about Oriental countries. It seems hardly credible that men in this age are content to live and do as they did in Solomon's time, but there is much here to remind us of Bible scenes and illustrations. The habits of the people, their salutations and manner of conversation, with hundreds of things which might be mentioned, call to mind many scenes recorded in Scripture.

The plough consists of a crooked piece of wood pointed with iron. Wheat is thrashed by the treading of oxen, as was done in Judæa. They reap with the sickle, and every day one may see the women grinding corn for the simple cakes which constitute the largest part of their food. They cannot live without these "tortillas," as they are called.

The Mexicans have one custom which is well illustrated by the case of Elisha and the Shunamite woman. When Elisha sent his servant to salute her and to say to her, "Is it well with the child?" she answered, "It is well," al-

though her son was dead. The people here do the same thing. It makes no difference what calamity may have overtaken them or what sorrow they may have, they always respond to the salutation by saying that all are well, very well, and then they will proceed to tell you the true state of affairs. This is only one illustration of many.

I am more and more interested in the people and in my work. I believe that if there were better modes of travel in Mexico, and less danger, thousands of travellers and pleasure-seekers would come to this country instead of going to Europe and other lands.

Our work grows rapidly. This whole valley of Ameca-Meca is ready for the gospel. I have here with me four native preachers. We have seven congregations, and preach to them every Sabbath and at stated times during the week. We can establish churches and gather congregations just as fast as the men and the means can be furnished.

#### LIBERIA.

EXTRACTS FROM A LETTER FROM REV. MR. DAY, OF THE MUHLENBERG MISSION, AFRICA.

I AM inclined to think Liberia is becoming aroused, and seems moved with the spirit of reform. And not only is this true of Americo-Liberians, but from nearly all the native tribes are heard loud calls for schools and gospel teaching. Not long since a deputation came from the capital of the Barline country, a town said to contain twenty thousand people, asking me to come into their midst and preach and teach. The Spirit of God is in the country, and the people feel it, though they cannot understand or know what it is. God has wonderful things in store for benighted Africa. The harvest is white, and from the movements of the church at home and from the aspect of things in general, I believe the time is not far off when "Ethiopia shall stretch out her hands to God."

Old Faraquagua, the Golah chieftain, who for many years has been the terror of the natives in this section, lately died, and as there is yet no one to fill his place, the people have generally taken the law into their own hands, and inaugurated a rule something after the style of Judge Lynch. Every day we hear of some one being

hung over the fire and smoked, or a case of sassy-wood test (the ordeal of drinking poison). Last we had a variety, — a woman being roasted to death over a slow fire for deserting her husband!

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### HEATHEN WOMAN'S FRIEND.

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BOSTON, OCTOBER, 1877.

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THE minutes of the last General Executive Committee meeting are now ready. Copies may be obtained, at fifteen cents each, on application to the respective Branch corresponding secretaries.

MRS. W. A. INGHAM, *for Pub. Com.*

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MRS. PRESCOTT writes: "Our dear Miss Porter leaves (D. V.) for Peking, China, the last of September. She goes back to her field of labor, where she spent five years associated with Miss Browne, now Mrs. Davis, in opening up and establishing the work in Peking. She returns in good health, after having blessed her home with a short visit and done much to increase the interest in the Woman's Foreign Missionary Society.

"Will you through the FRIEND ask special prayer for her that she may have a safe and prosperous journey and be long spared to our society to establish the Redeemer's kingdom in the Chinese Empire?"

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### CHINA: SHANGHAI CONFERENCE.

At this special time may a special word be spoken, may a special plea be urged, in behalf of this mighty empire? Do we realize how mighty it is? What an important place it fills in the world's civilization, embracing, with its dependencies, a territory larger than the whole of Europe, larger than that covered by all the rest of the purely heathen nations combined, and a population one third of all inhabiting the earth's surface! Then its creeds, its customs, its civilization, extend to a past so remote as to be almost mythical, and have about them a fixedness and rigidity proportioned to their age. They have become solidified and intensified in the mould of uncounted centuries. Yet with the venerableness of age, the Chinese have the vigor of youth. In statesmanship, in diplomacy, in practical civil science, there are many lessons we might well

learn from them. Of their mechanical skill our recent Centennial Exposition gave us some illustrations. Their patience is inexhaustible, their persistence indomitable. From their overteeming centre they are becoming the great colonizers of the East, and are even swarming forth into our Western world. Yet is a Jew scarcely more invincibly a Jew than a Chinaman a Chinaman.

Against this Goliath of nations the David we have sent is, indeed, but a stripling, with a few small stones and a short sling.

Amid this extent and blackness of darkness, our missionaries, those of the whole Protestant Christian Church, seem but as rush-lights, only shining to make the darkness visible, — two hundred to four hundred millions, or one to two millions.

And yet that was a most, significant and magnificent gathering of those missionaries held last May in Shanghai, gathered from all parts of the empire, from various denominations of Christians, bringing their collective wisdom and experience and devotion and enthusiasm to one focus-point for the consideration of one question, How soonest and best may China be won to Christ? It is the question that men and women are spending their lives seeking to solve. Oh! it was a rare group there gathered, — the picture of them lies before me, meekly eloquent, — rare in the history and purpose and consecration of their lives; rare in the devotion and heroism and sacrifices represented; rare in the blessed work they have already wrought, and the sheaves they have already gathered; rare, doubtless, they will be found when the compensation coronation time comes, when every man shall be rewarded according to his works, and they that have turned many to righteousness shall shine as the stars for ever and ever.

From that gathering of the elect has issued to the Christian Church a most impassioned appeal. simply to voice and echo that appeal is the purpose of this paper. They give the signs of hope, they strengthen their own faith and cheer their own hearts; then they call on the church of God to get upon its knees, and to lift up holy hands, without wrath or doubting, in behalf of China. They ask for united, importunate, prevailing prayer. They mention the *first Sabbath of October* as a special season when all shall

unite in this. Let this word be sounded all along the lines throughout Christendom, and let the whole Church militant be found pleading with God unitedly for this thing. Who can tell what the result will be? Workers of the Woman's Foreign Missionary Society — women who know the power of prayer — send up a volume at this time in this behalf from your closets, your families, your societies, your sanctuaries! Let there be concentration and faith and earnestness, and it shall not be in vain.

From the Shanghai Conference comes this further appeal: "We earnestly appeal to the whole Christian world for help. There are still eight provinces in which there is not one residing missionary. In others, there are only two or three; and taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland.

"While we chiefly need men able to preach the word, to instruct the converts, and watch over the native church, training it for self-government, we also need medical men to heal the sick and train up native physicians, men of science to elucidate the works of God, and men of literary taste, to translate or compose books, and to wield the power of the press in guiding and moulding public opinion; also, teachers, colporteurs, printers, and last, but not least, devoted women to penetrate the homes of the people, and save the women of the country, their Chinese sisters.

"The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most valued gifts and graces, the loftiest talent, the most extensive and accurate erudition, will find abundant room for their helping exercise. It is a service in which an archangel might rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God, and the silent cry of the millions of China? In the name of Christ, arise! Let the dead bury the dead: go up and preach the gospel of God.

"Fathers and mothers, we commend these thoughts to you. Your affections are centred on your sons and daughters, growing up in strength and beauty, and your highest ambition is that their powers may be utilized in the utmost possible degree. Draw their attention to this land, so vast and varied, so rich and populous, in

which the people are just beginning to arise from the ashes of their dead past, and instead of restraining them, rather rejoice if God inclines the hearts of your children to bring to this people that light and guidance which they so urgently need, and which Christianity alone can impart.

"We want China emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, 'According to your faith be it unto you.' The church of God can do it, if she be only faithful to her great commission. When will young men press into the mission field, as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work, as they search for rare openings of worldly influence and honor? When will they learn to deny themselves for the work of God, as they deny themselves for such earthly objects as are dear to their hearts, or rather, when will they count it no self-denial, but the highest joy and pleasure, to give with the utmost liberality for the spread of the gospel among the heathen?

"Standing on the borders of this vast empire, we, therefore, one hundred and twenty missionaries from almost every evangelical denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Christian missionaries in China, feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead with one voice, calling upon the whole church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all to whom this appeal comes, to cry, 'Lord what wilt Thou have me to do?'

"And may this spirit be communicated from heart to heart, from church to church, from country to country, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty."

I. H.

#### GOOD TIMES.

MANY times we have exhorted the mothers, by word and pen, to attract the children to mission work. Every one knows that sermons to children are, with the majority, without lasting effect, and to tell them to be interested in heathen chil-



dren amounts to little. They need to have the interest introduced in a different way if it is to be permanent and to bear fruit in later years. Within a few years, people have been learning to secure the children's help by giving them work to do; and in missionary tea-meetings and public efforts for the increase of missionary zeal, the children generally are represented on the programme.

There has been, however, one great hindrance in this direction, for while the books and periodicals prepared for parlor entertainments and Sunday-school exhibitions and concerts have come to be like the sand on the sea-shore, it has been very difficult to find anything with a missionary meaning or purpose. The salvation of the heathen seems not to have been a favorite theme with dialogue and verse writers, and the thought that children should have anything to say or do about it appears to have been strange to them. Hence, we are doubly glad to welcome a new friend to our work in "Good Times," a publication recently started, with Mrs. M. B. C. Slade, of Fall River, Mass., as editor. Mrs. Slade has for some time been the editor of the Department for School Entertainments in the "New England Journal of Education," and her success there has proved her ability to undertake a larger enterprise.

The "Good Times" has four departments, one each for day-school recreations, Sunday-school exercises, mission and temperance entertainments. The Mission Department contains dialogues, songs, recitations, etc., original and contributed, and adapted to children large and small. We are glad to say that they are all *sensible* as well as entertaining. We heartily commend this magazine to all who are interested in and for children's work.

It is published by T. W. Bicknell, 16 Hawley Street, Boston. Subscription price, \$1.00 a year. Single copies, 15 cents.

ONE of the rare features of the Chautauqua Sunday-School Assembly was a meeting of the members of the different Woman's Foreign Missionary Societies present on the grounds. Six denominations were represented, and every working Branch of the Woman's Foreign Missionary Societies of the Methodist Episcopal Church, except

the New England. The two meetings held were enthusiastic, and we really had to tell from which denomination we were, or it could not be told. The result of the two meetings held is the permission to hold an annual meeting of the Woman's Foreign Missionary Societies, and the following committee from the denominations represented was appointed to make arrangements for 1878:—

Mrs. Dr. W. B. Davis, Cincinnati, Ohio, Methodist Episcopal; Mrs. Prof. Eaton, Alleghany, Pa., Baptist; Mrs. J. H. W. Stuckenberg, Springfield, Ohio, Lutheran; Mrs. A. S. Sherman, Jamestown, N. Y., Episcopal; Mrs. Joseph Cook, Boston, Mass., Congregational; Mrs. S. W. Pomroy, Troy, Pa., Presbyterian.  
A. S. C.

#### RESOLUTIONS ON THE DEATH OF MRS. BISHOP THOMSON.

THE following resolutions were adopted by the Woman's Missionary Society, of William-Street Church, Delaware, O.:—

"Whereas, God has in his wise, but mysterious Providence taken from our midst our beloved sister and colaborer in missionary work, Mrs. Annie Howe Thomson, be it

"Resolved, That in her death the Woman's Foreign Missionary Society, of William-Street Church, has lost a constant, devoted, and self-denying Christian worker.

"Resolved, That while we mourn her sudden death, and feel that the loss to our church and Society is almost irreparable, yet we rejoice that she was permitted to labor for many years so successfully among us.

"Resolved, That we will ever cherish her memory, and emulate the beautiful example which she has left us in her lovely Christian life and character.

"Resolved, That a copy of these resolutions be sent to the HEATHEN WOMAN'S FRIEND and the city papers for publication.

MRS. A. M. SEMANS,  
Chairman of Committee.

Delaware, O., August, 1877.

#### AT THOUSAND ISLAND PARK.

I do not know that you have ever received a report from the auxiliary here, upon this beautiful island of the St. Lawrence, therefore I ven

ture to send you a few lines, hoping that they may not be without interest to the readers of the FRIEND.

The third anniversary of this auxiliary of the Woman's Foreign Missionary Society was held Sabbath afternoon, July 29. The day was full of beauty, and the people gathered together, filling the large tabernacle. The president, Mrs. E. O. Haven, presided. Mrs. W. H. Poole, of Toronto, read appropriate portions of Scripture, and Mrs. Mitchell, of Canada, led in prayer. Mrs. Henry Wheeler, of Kingston, Pennsylvania, then spoke to us, in her most tender, earnest manner. Eyes full of tears indicated the feelings of the heart, and we felt sure as we listened to her earnest pleading for the souls of those in heathendom, that those who did love Christ and His cause would receive the message, "Go, teach all nations."

Miss Fannie Sparkes, who is well known to the readers of the FRIEND, spoke to us a few moments, from her personal knowledge, of the heathen. She reached many hearts by her simple statement of *wanting* to go back to India, — not that she loved home and friends less, but Christ more.

We should gladly have listened to her much longer, but as an opportunity was given to any who wished to meet her in a smaller tent for questions relative to her work in India, she closed by asking the audience to rise, while she, with bowed head and clasped hands, prayed our Lord's prayer in Hindustani. The scene was very impressive, and the *spirit* of prayer seemed to pervade the entire audience, though the prayer was uttered in an "unknown tongue."

At a later meeting the following officers were elected for the coming year:—

*President*, Mrs. E. O. Haven; *First Vice-President*, Mrs. Augusta Skinner; *Recording Secretary*, Mrs. E. C. Bruce; *Corresponding Secretary*, Mrs. A. B. Guile; *Treasurer*, Mrs. G. W. Candee.

It was decided last year by this auxiliary that its moneys should be devoted to the education of an orphan, to be named Victoria Canada. Miss Sparkes, however, with others, tells us that more orphans are asked for than can be obtained, and that as many have claims before us, while she will do all she can for us, we must wait our time.

Therefore we thought advisable to let our means for this year pass directly into the general treasury of our society.

I make this statement for those interested in this matter who were with us, hoping they will not think that we intend to "break trust" with them. Our membership has increased, as will be shown in the yearly report. Personal efforts are being made for subscriptions to the FRIEND, and we trust that it may be better financially than ever before.

While our hearts are deeply concerned in this matter, and we love to do what we can to answer the Macedonian call, we wish that all our sisters might yearn over souls, even more than we, and feel that "woe is me if I preach not the gospel."

MRS. A. B. GUILLE, *Cor. Sec.*

### Home Department.

#### CONDUCTED BY THE FOLLOWING LADIES:

<i>N. E. Branch</i> . . .	Mrs. C. P. TAPLIN, <i>Randolph, Vt.</i>
<i>N. Y. Branch</i> . . .	Mrs. J. H. KNOWLES, <i>Orange, N. J.</i>
<i>Phila. Branch</i> . . .	Mrs. J. F. KEEN, 1209 <i>Arch St., Phila.</i>
<i>Balt. Branch</i> . . .	Miss I. HART, 176 <i>N. Calvert St., Balt.</i>
<i>Cinn. Branch</i> . . .	Mrs. W. A. INGHAM, 203 <i>Franklin St., Cleveland, O.</i>
<i>N. W. Branch</i> . . .	Mrs. J. F. WILLING, 186 <i>Vincennes Ave., Chicago.</i>
<i>Western Branch</i> . . .	Mrs. LUCY E. PRESCOTT, <i>Winona, Minn.</i>

*Contributions intended for this department should be addressed to the representative of the Branch, as above.*

### NEW ENGLAND BRANCH.

#### CAMP-MEETING NOTES.

THE work of the Society has been well represented at nearly all the New England camp-meetings of the season. The experience of the past has shown these meetings to be rare opportunities for increasing the interest in the missionary cause. We hope the time is not far distant, when one day of every camp-meeting shall be devoted to the missionary enterprise, and all who go up to the Feast of Tabernacles shall carry a thank-offering unto the Lord for the missionary treasury. To *give* is as much an act of worship as to *pray*, and a camp-meeting beginning with the cheerful bringing in of tithes and offerings would culminate in the pouring out of a blessing "that there shall not be room enough to receive it." Mrs. Rev. G. J. Judkins sends the following report of the work in the New Hampshire Conference camp-meeting:—

"I am just home from my campaign in the groves, and sit down to write you of my success. Aug. 16, the Hedding auxiliary met in Grace Church Cottage. Mrs. Rev. E. Adams addressed the ladies on the "Responsibilities of Woman." All present could but see, not only woman's heavy responsibilities, but glorious possibilities in the work of rescuing the lost. She was followed by

Mrs. A. E. Drew, of Lawrence, who made an earnest plea for the FRIEND, after which the auxiliary reorganized. Committees were appointed to canvass the whole population of that thriving summer resort in the interest of the paper.

"Aug. 30, a public district meeting was held at the stand, addressed by Rev. A. E. Drew and Mrs. J. W. Walker, one of our district secretaries. The people were again moved, listening attentively and earnestly. Good has been done at Hedding. Those who have heretofore turned a deaf ear are enlisted in the work.

"Aug. 21, a public service was held at the Weirs camp-meeting addressed by your humble servant, after which an auxiliary was formed and forty dollars raised to establish the Japanese scholarship. It was named the Weirs Scholarship. Never before in all my life have I realized so plainly that the smile of the dear Master was resting on me as do the rays of the sun.

"Aug. 29, a public meeting was held at Claremont Junction. For want of other help, I buckled on my armor again, and again was helped through. The specified sum for the support of the two girls was raised and more. Their letters were read by Mrs. Rev. J. D. Beeman. The subscription list for the FRIEND was lengthened.

"Aug. 31, a meeting was held at the stand on the Groveston Camp Ground. An auxiliary was formed which will take under its wing one of the little girls in the Moradabad boarding-school. She is to be called Mary Groveston."

We have a right to expect excellent results from this vigorous campaign of our New Hampshire secretary.

Brief reports have reached us from the Vermont meetings.

Mrs. H. M. Dickey writes of the effort at Lyndonville: "Several of the friends say to me, 'Report that the meeting was one of unusual interest.' Brothers Worthen and Webb favored us with very excellent remarks on the condition of the heathen women. Both spoke from personal observation. A highly interesting letter, just received from Rev. E. W. Parker, of India, was read by his sister, Mrs. Marshall.

"Reports from auxiliaries were mostly hopeful. I took the opportunity to speak of the Cawnpore work, and several of the auxiliaries thought they would raise for it one share above their usual amount. The district secretary was ill, otherwise more might have been done toward organizing auxiliaries and securing subscribers."

From the Morrisville meeting Mrs. Guernsey sends the following:—

"Missionary at one o'clock on the 23d. Good attendance and much interest manifest. A returned Congregational missionary from Ceylon aided us much. His picture of heathen women was indeed dark. His appeal to Christian women as their only helpers was an earnest one. We secured a goodly number of pledges for work in the future. There are no auxiliaries in this part of the State, but hope we have not been wholly unsuccessful in arranging for their formation."

A meeting was also held at Northfield, from which we have good, but not formal reports.

#### PLAINVILLE CAMP-MEETING.

A meeting in behalf of the Woman's Foreign Missionary Society was held Aug. 17, at the Plainville camp-meeting, New Haven District, New York East Conference.

The opportunity was improved by the secretary of the two New England Districts of the Conference, to call attention, by correspondence, to the interests of the Society, and to urge its claims on the churches.

The afternoon of the second day of the meeting was set apart for the public exercises of the Woman's Missionary organization.

The presiding elder of the New Haven District, Rev. Wm. T. Hill, and the ministers who were present, heartily sympathized with the meeting, and rendered valuable assistance.

Mrs. C. P. Taplin, the corresponding secretary, of the New England Branch, made an able and interesting address. The objects of the Society were clearly set forth, and the usual objections to its existence and course conclusively refuted.

After the address, opportunity was given for those present to become members of the Society, and several subscriptions were obtained for the HEATHEN WOMAN'S FRIEND. The result was gratifying and encouraging.

The meeting was then closed by Dr. Cummings, with a strong plea for the objects and efforts of the Society.

We are confident much good will result from this meeting, and that those who participated in it will labor more effectually in the churches they represent.

#### VINEYARD GROVE. — PROVIDENCE CONFERENCE.

It gives me pleasure to be able to report that the interest among us in the missionary cause continues unabated. Four public meetings of the Society have been held this season. We have a membership of ninety-two, and have raised the entire amount (\$120) necessary to the support of our two Bible readers. Mrs. Eliza A. Ballou has been made a life member of the Society.

ISABELLA TWOMBLY, *Cor. Sec.*

#### NORTHAMPTON CAMP-MEETING. — NEW ENGLAND CONFERENCE.

We had a most excellent missionary meeting on our camp-ground. A more widespread and tender interest was manifested than at any previous meeting of the kind. Many new faces in the audience fairly sparkled with interest, and ladies from remote parts of the district pledged themselves to take hold of the work on their return home. I am full of hope that grand work will be done for the Woman's Foreign Missionary Society on this district, the remainder of the year.

A. E. D. BULLENS, *Dist. Sec.*

#### NEW YORK BRANCH.

Miss SPARKES writes from the Orphanage, India, during the years 1876-77, Delia A. Root, Fannie Tisdale, Persis Wing Peck, Susan F. Yates, Hannah



Hammond, Sarah Wheeler, Wilhelmina Cornell, Laura Eddy, Nellie Ross, Jessie Mary Newall, have married. Naomi de Newark and Sarah Clyde have died.

H. SKIDMORE, Cor. Sec.

DIED.—At Windham, Greene County, N. Y., Feb. 27, 1877, Mrs. Hattie E. Brainerd, president of the Windham Auxiliary of the Woman's Foreign Missionary Society, aged twenty-seven years.

Her years, though brief, were filled with usefulness. Earnest and active in every branch of Christian work, the missionary cause was especially dear to her heart. With steadfast purpose and untiring zeal, she labored and prayed for its success, and to her efforts our feeble, struggling society owes its continued existence. Her courage and energy never flagged, and she ceased to labor only when she ceased to live. Of her it can truly be said, "She rests from her labors, and *her works do follow her.*"

With her pure life and blessed example fresh in our memory, we cannot doubt that in a higher, holier state, freed from the infirmities of the flesh, she still joyfully does the Master's bidding. We, who are so sorely bereft, can but bow in submission to this mysterious Providence, and pray that the mantle of our sister beloved may rest upon us, and that we, like her, may be abundant in labors.

#### OCEAN GROVE, NEW JERSEY.

As has been the custom for several years, the Sabbath preceding the camp-meeting was devoted to the interests of the Woman's Foreign Missionary Society.

In the morning a vast congregation assembled in the pavilion. Dr. Kynett preached a strong, inspiring sermon from these words, "Of the increase of His government there shall be no end."

Facts and figures demonstrated the fulfilment of the Word. The steady increase of Christianity from its beginning, and its marvellous growth during the last century, formed a solid, satisfactory standpoint from which to view the work before us. Not a single reason appeared for faltering faith or courage, but a sure and certain promise of success allured all coworkers with Him whose right it is to reign. 'Tis good to be refreshed by such a tonic once in a while; it is better than the passing stimulus of rhetoric.

The usual Sunday-morning collection was taken, and by a vote of the Ocean Shore Association, it was given to the Woman's Foreign Missionary Society. In the afternoon a meeting was held in the tabernacle, Mrs. Dr. Stokes presiding. Mrs. Brooks, of Baltimore, made a chaste and charming address, and read extracts of letters written by her sister, who is making the tour of the world. Her pictures of India life are very graphic.

Corresponding secretary's report was read by Mrs. Knowles, and the state of the treasury was reported by Mrs. Simmons, of Brooklyn. Annual subscriptions for membership were taken with great readiness in the audience. Evidently the Woman's Foreign Missionary Society was no stranger to their interest and affection (we find it never is where it is fully understood).

A proposition was made by Mr. Lilligore, a resident of Ocean Grove, to make Mrs. President Hayes a life manager of the New York Branch, he offering \$50 on condition the remaining \$50 would be raised. The proposition was quite readily responded to, and was followed by a similar compliment to Mrs. Bishop Simpson.

The Saturday following the close of the camp-meeting, a supplementary meeting of the auxiliary was held, at which additional memberships and subscriptions to the HEATHEN WOMAN'S FRIEND were taken. The whole amount raised was \$389, a part of which was appropriated for life memberships, as follows: Mrs. Jos. McPherson, Mrs. H. Higley, Mrs. J. H. Knowles, Mrs. I. Simmons, Miss Julia Butler, Miss M. H. James.

The Ocean Grove Society has the vigor of the sea air breathed into it. At least, it has some true lovers of the work, who mean it shall be a success, and therefore success is assured. It also has, in the good and efficient general of Ocean Grove forces, Dr. Stokes, a wise friend, who, from year to year, plans for its interests. May its future abound more and more in good fruits!

At Camp Tabor, Denville, New Jersey, Aug. 24, Mrs. Rev. Henry Wheeler, of Kingston, Pennsylvania, addressed a large audience in the interests of the Woman's Foreign Missionary Society.

We sat in the congregation and noted the intense interest in the minds of all listeners. Many an audible response came from full hearts around us. We are sure there were numbers there ready to aid a work which Mrs. Wheeler's address had impressed them as so necessary and thus far so successful.

At the close of her remarks Dr. Dashiell rose, and said some cordial words of commendation for the Woman's Foreign Missionary Society, emphatically declaring that *every woman in the church ought to be a member of the society.* He stated, however, that the people would be called upon by the managers of that auxiliary at their tents and cottages for their annual subscriptions. As this is not an easy thing to do after a camp-meeting audience is dispersed, we fear the pecuniary results of that meeting were not very favorable. In the afternoon, a meeting of ladies was called in one of the tabernacles, in the hope that some practical results might be reached. The fact that three other meetings were held at the same time, and also that a pouring rain was descending, may account for the comparatively few present of those whom we expected. The meeting, however, despite its disabilities, was not an entire failure, for a few memberships were received; also seven subscriptions to the HEATHEN WOMAN'S FRIEND.

#### TRENTON CAMP-MEETING.

THE Trenton Camp-Meeting auxiliary of the Woman's Foreign Missionary Society held its public anniversary on the ground, at four o'clock P. M., Sunday, August 26.

The meeting was conducted by Rev. J. L. Humphrey, M. D., of Little Falls, and late of our India Mission. After the opening services, Mrs. Humphrey gave a brief account of the formation of the Woman's Foreign Missionary Society, showing that it was raised up to meet an

imperative demand of the foreign work, and explained its rules and methods of working. She also commended the *HEATHEN WOMAN'S FRIEND* to the ladies present.

Mrs. W. R. Cobb, president of the auxiliary, represented the work of the society, and asked for the sympathy and co-operation of the ladies.

Bishop Peck then gave a most interesting address, the beauty and pathos of which was borne witness to by the close attention and moist eyes of the large assemblage.

The Bishop belongs to the Woman's Foreign Missionary Society. He did not have to be converted to it, he informed us, for he was with it from the beginning. It could not well be otherwise. The grave of his beloved adopted daughter in Lucknow is a tie that must cause him to sympathize deeply with those for whom she labored so faithfully.

Our Lord's Prayer and hymns in the Hindoostanee language were then rendered by Mrs. Humphrey, and the service was closed by singing the last two stanzas of the missionary hymn.

Twenty-nine subscribers were obtained on the ground, for the *HEATHEN WOMAN'S FRIEND*. \$14.90, membership fees, including the balance due on a life membership for Mrs. A. E. Corse, were collected; also \$10 towards a life membership for Mrs. W. R. Cobb: in all, \$24.90.

Mrs. Cobb, who has been in labors abundant and successful, made a short valedictory, as this is the last time she will meet the society in her present capacity. The ladies expressed their appreciation of their ex-president by a unanimous vote of thanks, when the meeting adjourned until the next year. May it be a year of earnest, joyful work for the Master!

E. J. HUMPHREY, *Cor. Sec.*

AUBURNDALE camp-meeting was unusually favored with the presence of missionaries who had been active in the service of the Woman's Foreign Missionary Society, in India; consequently, the annual meeting was of an unusually interesting character. Miss Fanny Sparkes, Mrs. Hoskins, and Mrs. Messmore told of their experience in mission life, and of the gradual dawn of light upon the minds of the women of India, and the great happiness which the gospel brings to them, even in this life; and although while they are in the work, the progress seems slow, yet, comparing the last years with the first, there is much to encourage.

The good sisters of Auburn District went home from that meeting with new resolves to work; and the next week four new auxiliaries were formed by Mrs. Hoskins, who has given us much valuable information and incited us to new diligence. The usual plea of "hard times" is soon set aside by her account of a Christian native of India, who still insisted upon giving her pice regularly for mission work, although her family were reduced to living on five rupees (\$2.50) per month.

The week following, Mrs. Hoskins made an address at Phelps, and organized societies at Waterloo, Seneca Falls, Tyre, and Union Springs.

#### PHILADELPHIA BRANCH.

THE anniversary of the Woman's Foreign Missionary Society, held upon the Wyoming camp-ground on the 28th of August, was an entire success. The meeting was held at 2.30 P. M., and an immense concourse of people assembled.

Mrs. Ziba Bennett, of Wilkesbarre, presided, and presented a short statement concerning the organization of the Wyoming Camp-Meeting auxiliary.

After the opening exercises, in which Reverends Wheeler, Moore, Olin, and Smith participated, Miss Fannie Sparkes, one of the missionaries of this Society, addressed the meeting. This young lady is at home for a short period, for the recovery of her health, and while in India had charge of the Female Orphanage at Bareilly. Modestly and with fervent pathos she told of the superstitions of the natives and the encouragements and difficulties of the work, relating many extremely interesting incidents in her own experience and that of other missionaries, and telling of the peculiar customs which have made their efforts to reach and elevate the women of India so difficult and so slow of success.

Mrs. Keen, corresponding secretary of the Philadelphia Branch, was the next speaker. She needs no introduction to your readers, for her praise has long been in all the churches. She made a most touching and eloquent address, causing many souls to burn with desire to win the world for Christ, and reminding Christian women that the constantly repeated small efforts and small offerings from many hearts, coming with many prayers, are precious in the sight of the Lord, and of more value to the church than the large contribution which brings but one heart with it.

Mrs. M. S. Wheeler next made a brief but earnest plea for the *HEATHEN WOMAN'S FRIEND*, for which a large number of subscribers was procured, together with about seventy (70) names as members of the society.

The next day a meeting was held in one of the church tents, to which the officers of the different auxiliaries in the district, with all ladies interested in working for the cause, were especially invited. Verbal accounts of the societies represented were given by the officers, while the best ways of conducting monthly meetings, and the various methods of personal sacrifice to meet the demands for money, were subjects of free and deeply interesting conversation.

Miss Sparkes gave a graphic account of the establishment of the Orphanage at Bareilly, its work, and the good accomplished by its pupils.

The ladies pledged themselves to the multiplying and enlarging of auxiliaries, and to work for the increase of subscriptions to the *HEATHEN WOMAN'S FRIEND*; and Mrs. Olin, wife of the presiding elder of Wyoming District, was unanimously elected district secretary.

J. L. D.

#### BALTIMORE BRANCH.

UNDER date of June 22, Miss Woolston writes, from Foochow: "We have had an eventful week. During

the last six days we have parted with two of our girls, who have been with us since they were small children. On Sunday evening, Chie Kenk, the little girl who had been ill so long with cancerous tumor, entered into rest." Of the great and protracted patiently-endured suffering of this dear child, Miss Woolston had frequently written to us, also of the kindly nursing of some of her companions. Now, we trust she has reached that blessed country of which it is written, "The inhabitants shall never say, I am sick."

Further, Miss Woolston writes: "This morning we all went to the 'Heavenly-rest Church' to see Po Ong married. Taing Kieng Ing, the man to whom Po Ong is married, is one of the native preachers. He is well spoken of by all the missionaries, and we hope they may get along pleasantly together and be true missionaries to their own people. She, with her husband, left immediately for their station, two hundred miles away. It will be a great change for her, but she has, we think, some appreciation of what is expected of her, and goes out of school with resolutions to do what she can to teach others as she has been taught." Po Ong was recently redeemed from an early and most unfortunate betrothal by the payment of \$50 by our Branch.

So within the week one of our scholars has been transplanted to the heavenly Jerusalem, another goes forth to Christian wifehood and work. And thus is being accomplished the two things for which we are educating our girls, — usefulness on earth, blessedness in heaven.

Chung In Se, our deaconess, writes: "I usually repeat the Ten Commandments to those who have not yet believed the doctrine. The women reply, 'That is good doctrine.' I then exhort them to come to Jesus, who is the Saviour of the world, and He will save them. Some women answer, 'Wait until the doctrine becomes more prevailing, then we will worship God.' I then say, 'God is the world's people (universal), great father of their souls. You have no excuse, ought not to refuse. But you are ignorant of true happiness, and allow clay idols to hold you back. I have great peace in preaching Christ's commands. He protects my body, and keeps my soul. My heart's true desire is that you would all pray for me, that those, who, through my preaching, have believed, may be greatly strengthened in the faith, and those who have not believed may receive a change of heart.'"

We need to remember that the woman having this experience, leading this life, doing this work, is a convert from heathenism.

From Dr. Vernon, Rome, we get the good tidings that our Bible woman, Signora A. Converse, "is already at work, having cheerfully, even joyfully, embraced the opportunity to consecrate all her strength and service, as well as heart, to the Saviour. She will give all her time to the work, dedicating herself fully to its interests. When not out on visitation, she will occupy herself in reading, planning, meditation, and prayer, in short, in all those ways which may procure her a daily renewed and increasing preparation for successful work. She is a genuinely pious and spiritual and conscientious woman, of

very good intelligence and culture, and genteel bearing.

With just these glimpses of our work and workers abroad, what is the duty of the hour at home? Simply increased faithfulness, increased energy, increased devotion in the prosecution of this work. The wire will not work, the record will not be made at *that* end of the line, unless the battery is kept charged at *this*. The summer is past, the harvest is ended. There might be excuse for languor and inactivity while the heat oppressed; but now all along the line we hear the summons, calling us to duty, to activity, to conflict. Some among the grandeur of the mountains have been learning God's great lessons, some have heard His voice speaking through the waves of the mighty deep, some have simply, quietly rested and refreshed themselves; many in the leafy grove have received fresh baptisms, have caught new inspirations, have uttered solemn vows. The outcome of it all must be holier lives and better service rendered. To all comes the summons anew, to buckle on the armor, and to deal bolder and heavier strokes against the enemy. What fields of victory await our winnings, what laurels our wearing, what souls our saving! And may all have the grace of continuance! There are many more glittering virtues in the calendar, but there are none that in the long run stand so well and accomplish so much as that of simple *faithfulness, steadfastness*. If we may but hear the Master say, "Good and faithful servants," we will also hear Him say, "well done" to those who by faithful continuance seek for glory and honor and immortality, eternal life.

Therefore be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord.

I. H.

#### CINCINNATI BRANCH.

##### FROM MY FOLIO.

THE death of Mrs. Bishop Thomson causes universal mourning throughout our borders. A sweet, gentle spirit and untiring labor for humanity caused her to come very near all true hearts. These lines were among her last, and seem a foreshadowing, written for the "*Pittsburgh Advocate*": —

"Sometimes our souls, with sudden bliss,  
In mute, enraptured wonder stand,  
As if we felt a spirit kiss  
Soft dropping from yon sinless land;  
And waited, watching for a hand  
To lead us from the scenes of this."

The last words she ever said to me were, after ministering to the workers of our Branch for two days at our last annual session, "I'm going to be more of a missionary woman, and shall be at the next annual meeting." Dear heart! I knew she said so because we are to be at Wheeling, W. Va., where our beloved Bishop Thomson died alone in 1870. This sudden event so overwhelmed his dear Annie that for three years she was never seen to smile. Writes one dear to us all, "Our Abiding Trust," — what sweeter message could our dear Mrs.



Thomson have left us? I stood by and saw her die with a feeling almost of triumph, for I knew her *abiding trust*.

Mrs. Dr. Hoyt, wife of the editor of the *Western Advocate*, than whom there is none more efficient, writes me from Cincinnati:—

"I am glad you are at the seaside for rest and refreshment, free to leave cares behind and find enjoyment. Go on with recreation and with 'labors of love.' In the Lord's vineyard there should be no idlers and no misanthropes. 'All things are yours' says the apostle, by which, I take it, he means that all things beautiful and enjoyable in the world are for the good; so I think Christians ought to possess the world and its excellence. I, compassed with cares, 'stay by the stuff' while others go forth to battle. Happy will it be for me, and for many others in the same case, if in the end the statute which David made for the people of Israel shall be fulfilled: 'As his part is that goeth into the battle, so shall his part be that *stayeth by the stuff*; they shall both have part alike.' Think of me, if not among the workers, at least among the watchers."

Miss Kate Brawley, writes, under date of Sept. 3: "I have finished my trip through M'Connellsville District, East Ohio Conference. I can give you no idea of the labor, the discouragements, and, too, the glorious victories won for our work within its bounds. God has been with me continually, and I have been enabled to trust Him implicitly. The organization of auxiliaries has not been the greatest work accomplished. I started out with heart-aches, but *willing*; had rough, unpleasant drives in open hacks, sometimes cool receptions,—real pioneer work; but nothing could turn me aside. I knew the Lord was in that journey, and that He would care for his poor child."

Mrs. Dr. Savage, of Kentucky: "I hope to start for Tennessee in about two weeks. Send helps and any necessary information for the work of organizing." She also adds that monthly meetings are to be held in the city of Cincinnati, for reading letters from mission fields, for prayer, and extension of interest in the work.

Mrs. Wm. E. Moore, of the Presbyterian Church: "On the 10th and 11th of October, our semiannual meeting of the Woman's Foreign Missionary Society will be held in Columbus, O. To this gathering we expect delegates from the States of Ohio, Pennsylvania, New Jersey, and West Virginia, with many corresponding members from the West and Northwest. It is the first grand rally of the Presbyterian sisterhood of Ohio, and we are hoping, expecting, and praying for a great blessing upon it, for our enlargement and increased faith and zeal in woman's work for women in heathen lands. We want the prayers of our sisters working together with us in this precious and glorious cause, of every name, that a new baptism of missionary spirit may come upon the women of Ohio through this assembling of ourselves together. And we are specially desirous that every Woman's Board of Missions in the country should be represented in this meeting."

Our pastor, Rev. B. F. Brooke, D. D., of the First Methodist Church, of Cleveland, writes: "Come and

help our Sunday-School Missionary Society next Sabbath evening. Bring Belle Sites. You ladies may have the Monday afternoon of the approaching session of Conference." Since Dr. Brooke came among us the whole missionary interests of our church have greatly gained.

Mrs. E. W. Parker, of Moradabad, under date of July 26, received Sept. 7: "There is much of interest and encouragement in our work. What we seem to need most is a general outpouring of God's Spirit upon this thirsty land. For this we desire God's people to pray. Please keep this idea prominent in the society, that *incessant prayer may go up from auxiliaries* all over the land for this great blessing." M. B. I.

Dear Sisters of our Noble Branch:—The crisis demands that prayer go up constantly from every auxiliary. Our mission in the city of Mexico is in imminent peril. Nothing can now aid us but prevailing supplication; yea, an agony like Jacob's, which will not let go the Angel of the Covenant, except he bless us. Please call special meetings for prayer everywhere throughout Ohio, West Virginia, and Kentucky. Have strong faith; see that it fail not. Let us struggle for a mighty deliverance, pray that our missionaries may be baptized with the Holy Ghost. M. B. I.

#### NORTHWESTERN BRANCH.

##### WISCONSIN.

MRS. HOSKINS, of India, organized an auxiliary in Bloomington, of which she says, "Nearly every member of the church has joined the Society." This is not so strange, as the church is composed almost entirely of women; yet it indicates no small sacrifice, as they have been very busy paying off a debt on their house of worship.

Mrs. Hoskins, for whom we can vouch as an excellent correspondent, says of writing letters to missionaries: "I wish you could urge the missionary ladies at home to write us abroad, whether they have a personal acquaintance with us or not. Oh, how we watch the *home mail*! The letters and papers are more than 'meat and drink' to us on mail days.

"I have frequently been for six weeks or two months isolated from white people, not hearing a word of English in that time, and no white person, except my baby, within twenty or thirty miles of me. Of course my husband wrote to me daily, when it was possible to send a letter; but I used to think if the Christian ladies in America knew how I was situated and how acceptable letters from them would be to me, every mail would have brought a dozen. We feel that every one who is working for the Master is our sister, and it would be a great pleasure to us to have them not only think of us and pray for us, but write and tell us about themselves and their work. I am ready to answer every letter which comes to me."

##### UNIFORM READINGS.

We publish this month the list of books of reference for our missionary reading circles for September, kindly

furnished by Mrs. Goodfellow, who was formerly a laborer in that field. South America is rapidly gaining in interest as a field for missionary effort. We hope much, on its behalf, from the visit to this country of Rev. Mr. Thompson.

## SOUTH AMERICA.

Mission Work of the Presbyterian Church in Colombia, Chili, and Brazil. Fortieth Annual Report of Board of Foreign Missions of Presbyterian Church, pp. 16-23.

Mission Work of Methodist Episcopal Church in Argentine Republic. Annual Report of the Missionary Society of Methodist Episcopal Church for the Year 1876, pp. 39-47.

Methodist Quarterly Review for 1871, October number, pp. 368-384.

Mission Work of Methodist Episcopal Church in Uruguay.

Christian Advocate, April 19, 1877. First paper, "Our Mission in Montevideo," by Rev. H. G. Jackson. Second paper, April 26.

MRS. E. D. GOODFELLOW.

## INDIANA.

Miss Morgan, an earnest and self-sacrificing Christian, died a few months since in Clarksburg. Left an orphan at an early age, she developed a character of great strength, educating herself, and engaging in the work of teaching. She left \$450 to be divided equally between the General Missionary Society and the Woman's Foreign Missionary Society.

## IN MEMORIAM.

The society in Oquawka, Ill., has sustained a heavy loss in the death of Mrs. Louisa E. Waterman.

Mrs. J. R. White, Mrs. C. W. Green, and Miss M. H. Darnell were appointed to prepare resolutions expressive of the esteem in which she was held, and of sympathy with her surviving relatives. We regret that our space will not permit us to give them place.

JENNIE F. WILLING, Cor. Sec.

## WESTERN BRANCH.

"WHAT WILT THOU HAVE ME TO DO?"

The biographer of that model woman, Mary Lyon, has said, with a great deal of truth, that it is more important that all our powers be devoted to the glory of God, than that our talents be great; that all our time be spent in His service, than that our lives be long. Our love to Christ, if it be real, is an active love, manifest, not in word only, but in deed and in truth. We all realize that we are living in a great world full of work. Actual work everywhere waits for the willing ones, and with the consciousness of this waiting work, opening, widening all about us, with the pleading calls for help from the nations in darkness continually sounding in our ears, come regrets that we can do no more. We are

made to feel, day by day, that there is no room about us for an idle power. To the aid of what we have already in use must be summoned every undeveloped may-be within us; and we must seek constant illumination of judgment, that we mistake not how and where we may loan our little talent with greatest profit to the Master who owns all. Neither have we time nor strength to squander in useless repinings because we cannot do it all. It is only required of us that we do *what* (all) we can. We would not, for all the laurels of the poet, take up, at the close of life, the sad lament, —

"Oh, what a glorious record  
Had the angels for me kept,  
Had I dared instead of doubted,  
Had I warred instead of wept!"

It is ours to dare (expect in faith) and war (work even at disadvantage), and Christ, with whom we are co-workers, will do the rest. What has the religion of Jesus done for woman? How must every woman's heart that takes in any measure of the value of this "what," mount up with gratitude every time it is suggested! Do we not lift up one voice, "Are we doing all we can for Christ, all He asks of us? What does He mean by denying self, taking up crosses, by beseeching us (through His servant), by the mercies of God, to present our bodies a living sacrifice? What does He mean by losing our life? Are our consciences void of offence toward our Saviour, and our heathen sisters, who know no such comparisons as we, who know no burden-bearers upon whom they may rest all the cares of their weary hearts?" If we, without ceasing, ask the aid of the Holy Spirit in deciding these questions, we cannot mistake the real limit of our possibilities to do, and that is the "what" required.

M. P. K.

Mt. Pleasant, Iowa.

## FAITH: A BIBLE READING FOR MONTHLY MEETINGS.

*What is faith?*

Hebrews xi, 1. (All say it in concert.)

*How much faith do we need that God may hear prayer?*

Matthew xxi, 21; xvii, 20; ix, 21, 22. Mark xi, 22, 23. Acts iii, 16.

*How do we get this faith?*

Hebrews xii, 2. Romans x, 17; xiv, 22. 2 Corinthians iv, 13.

*What kind of faith must we have?*

James ii, 18, 19, 20. Galatians v, 6. Jude i, 3, 20. Ephesians iii, 17, 18, 19. 1 Thessalonians i, 3; v, 8. James v, 15, 16.

*Shall our faith be tried?*

1 Peter i, 7. 1 Thessalonians iii, 5. 2 Thessalonians i, 4. 1 John v, 4.

*Is there danger of making shipwreck of our faith?*

1 Timothy i, 19; iv, 1; v, 12.

*In conclusion, let us all repeat in concert, —*

Hebrews x, 23-25.

MRS. DAVID BROWN.

Shakopee, Minn.

## Mosaic.

— DR. MACLAY writes to a friend about a lot that the Woman's Foreign Missionary Society purchased of the parent Society, and says, "Miss Schoonmaker, on behalf of the N. A. N. S., took possession of the Tokio lot, and erected on it a fine school building, and is conducting in it a large and growing school."

— At Christ Church, Yokohama, Japan, on Wednesday, Feb. 7, A. D. 1877, by the Right Reverend Channing Moore Williams, D. D., Missionary Bishop of Yedo, the Reverend William B. Cooper was united in marriage with Miss Alice Minnette, daughter of the Rev. Dr. and Mrs. R. S. Maclay.

— *Spirit of Missions.*

— MR. DAVIS, of the American Board, writes from Japan a most earnest appeal for more educated lady missionaries. The native preachers, who are doing a great work among the men, do not reach the women at all. "There are seventeen millions of women in this empire, who must be reached by women, if reached at all,—by women trained in Christian schools and led to consecrate themselves to the work of preaching Christ." He speaks of fifty Christian young men trained in the Kioto School who "must look among heathen girls for their wives, who will make their homes more than half heathen instead of the bright examples of Christian love so needed here."

— His Highness the Maharajah of Jeypore has determined upon eradicating from his state the odious custom by which Hindoo widows were prohibited from remarrying. To carry out this laudable resolution, His Highness has appointed a council, consisting of four pundits and one European, who are well versed in Sanscrit. It will be the duty of these gentlemen to explain to the people that the remarriage of widows is nowhere prohibited by the Shasters, and that such marriages will be recognized by the state as lawful and commendable.

— *Rajpootana News.*

— WRITING about rain reminds me of a strange rumor, at present current in Fyzabad, which is causing a great stir among the Hindoos. It is

reported among them that about nine or ten days ago, a feeble old woman was overtaken by a cartman, and asked and obtained from him a seat in his cart. On dismounting from the cart, she asked the driver what his fare was. He replied that he wanted nothing from one so poor, old, and feeble. She, however, liberally rewarded him by placing Rs. 50 in his hand, and at the same time told him to publish all around that if we had no rain very soon, there would be a great scarcity of food and a corresponding amount of suffering, with a grievous loss of lives, and that the only way to avert this calamity was for all the Hindoos to begin at once a most vigorous course of *pooja*. This has taken a hold of the native mind; accordingly the sounds of bells and conch-shells are to be heard in all the *mandirs* of the city, where people go in numbers with their offerings to the shrine of Dabee Jee. Last Sunday they burned the *Hooley* in effigy, outside the city, and connected with the *pooja* there was a great feast of *poories* and *pichkays*. The rumor has also reached villages adjacent to Lucknow, and they, too, are vigorously at work *poojaing* Dabee Je, who, it is now universally believed, appeared to the honest cartman in the form of the old woman above mentioned, and demanded *pooja* as the only alternative to drought and famine.

— *Lucknow Witness.*



## LITTLE LUCHMEE.

BY MRS. MARY A. McHENRY.

ONE day I observed a strange little girl in our Sunday school, and when the time came for separating to the different class-rooms, I invited her to go into my class of little girls. This frightened her into tears. After service I ascertained she was a village girl, whose mother had come to visit her brother, our hostler. This was her first acquaintance with civilization, and a wild, shy, little body she was. She was dressed in her village costume, which was worse for long wear and



none of the cleanest, but there was something in her bright black eyes that attracted me, and I coveted her for my school. Her uncle and aunt quieted her fears, and persuaded her to come. They evidently instructed her to do just as the other girls did, for when we began to sing she struck in vigorously, although ignorant of both words and tune. The other girls looked at each other and giggled, but she was undaunted. She immediately took her place among the first of them in memorizing Sunday-school lessons and catechism, but learned reading more slowly, while her little, untaught hand made queer "turkey tracks" on the slate.

She grew daily more and more like the others, and left off her uncouth village ways. She became much attached to me. She would run when she saw me walking the garden, would squeeze herself into the seat with me at church, while my every smile brought an answering look of love into her eyes. The mother, too, overcame her shyness, and began regularly to attend the services. She became willing to leave the girl with me when she should return to the village.

After she had been with me about two months, a new actor appeared on the scene, — the father came to take them back to the village. Little Luchmee came to tell me of his arrival. "Will he take you away?" — "He has not yet said what he will do. I shall tell him I cannot go now, but will come in vacation if he insists. You please come and persuade him." I soon had occasion to try my powers of persuasion on him. I found him a tall, simple-looking man, not overstocked with ideas. To all my blandishments he gave the one dogged reply, "I shall take her away." I expostulated that she was not large enough to do anything for the support of the family, and it would be a nice thing for her to have good food and clothes a year or two, free of expense to him. I did not expatiate on the benefits of education, for I knew he did not care two straws for these. "I shall take her away," was the only reply.

The next morning she came to bid me good by. I gave her a little bundle of clothing, and told her not to forget what she had learned. She left, declaring she should come back again, and the mother, too, said she should be sent back, but I have never seen her since. I sometimes wonder if she longs to return, or whether

she is content in her village home, watching the cows or gathering fuel from the fields. I prayed so much over her, it seems as if some time she must come again. I learned one reason of her father's obstinacy. He had heard that the uncle had sold her to me and, foolish man! he believed it. Poor little Luchmee!

*Bijnour, India, June, 1877.*

### THE LETTER BOX.

DEAR LITTLE FRIENDS: —

When I left America, I was only six years old; now I am eight, and a much larger girl, and I've been thinking whether I might write a letter for the "Children's Corner" of the FRIEND, to tell a story about my Chinese silk-worms. I must begin at away back, the first of last April, when one morning, just at daylight, I was startled from sleep by a rolling, banging clap of thunder. I was frightened some, and I quickly jumped up and crept in bed with mamma. Then mamma told me that, with this, the first spring thunder, the silk-worm eggs would hatch out, and that this year I might get some and feed and raise them myself. And, sure enough, that very day, when the cook came home from market, he brought me a little piece of paper about two inches square, with perhaps fifty little black specks on it that he called silk-worm eggs. They looked like tiny flower-seeds dried on a paper, only, looking very closely, I saw some of them had opened, and black worms, so small that I could hardly see them, were creeping out. I folded the paper gently, and laid it in an empty collar-box; and next morning there were quite a number of the little worms on the paper, but *so small!*

The next day I was told they must be fed, and I went to a mulberry-tree near by and plucked a half-dozen tender new leaves, not larger than small rose-leaves, and dropped them into the collar-box, and on going to look at them an hour afterward, I found the little mites of things had all left the paper, and were on the green leaves. The next morning the leaves were withered, but all full of the tiniest holes where the worms had eaten. Then I brought them more fresh leaves, and threw away the withered ones. Every morning I brought them fresh leaves, and in a week they had grown to be nearly a quarter of an inch long, and about the thickness of a common pin,

so that I was able to count them, and found I had twenty-two. They began to eat faster, and I fed them twice a day, and as they had nothing to do but eat and grow, it was surprising to see how fast they did their work.

Long before they were a month old, I had to move them into a pasteboard shoe-box, and bring them a lapful of large leaves night and morning. Always when the fresh leaves were given them, they began eating as if they were very hungry, and it was so interesting to watch them. One would begin on the side of a leaf and nibble it back and forth from stem to tip, never stopping until the whole leaf was eaten.

When five weeks old, they were about two and a half or three inches long, and as thick as a common-sized lead-pencil, and had changed from a black and then darkish gray color to a pale buff, so clear as to be almost transparent; and now they told me my silk-worms were full of silk and were going to begin to spin it.

And, sure enough, when I came to feed them next time, several of them would n't eat any, and were twining about themselves a web of the finest drawn silk. If I had let them alone, they would soon have encased themselves in a little ball of silk, called a cocoon; but I pasted clean white paper over collar-boxes, or any kind of small, empty boxes, and whenever one refused to eat, I handed him out on to the clean white paper, and to work he went with his mouth on the paper from side to side, around and around. Sometimes he would raise his head and stand almost upright, but his fine silk thread, coming out from his mouth, never came to an end, until he had spun it all out on to the paper, leaving his body quite empty and shrivelled, and then next morning there he lay, stiff and still, not unlike a dried peanut without its shell.

Thus, one after another of my beautiful silk-worms did their spinning and changed their form, when lo, another wondrous change! from each little shape there crept a pretty white butterfly, with downy wings and brilliant eyes, leaving behind them only a thin shell of a house, so dry and light the wind might blow it away. They did not try to fly away at once, but stayed in an open pasteboard box, lined with soft paper, where, in a few days, they had laid thousands of eggs, which remained on the paper, while the butter-

flies, one after another, disappeared, until they had all flown away.

And now, if I have any friends who would like to have some silk-worm eggs, they must let me know before it begins to thunder next spring.

RUTHIE MAY SITES.

*Foochow, China.*

## Business Department.

### WEEKLY CHURCH PAPERS.

We are authorized to state that notices and reports of meetings held in interest of the Woman's Foreign Missionary Society will appear in the columns of the following named papers when furnished by those having charge of such meetings.

Ladies desiring to subscribe for any of these papers, or to furnish reports for the same, should address their communications as below named.

*These subscription prices include postage. Specimen copies free.*

ZION'S HERALD,	
36 Bromfield St., Boston.	\$2.70.
THE METHODIST,	
15 Murray St., New York City.	\$2.20.
NORTHERN CHRISTIAN ADVOCATE,	
Syracuse, N. Y.	\$2.20.
BUFFALO CHRISTIAN ADVOCATE,	
Ripley & Co., Buffalo, N. Y.	\$2.00.
PITTSBURG CHRISTIAN ADVOCATE,	
131 Smithfield St., Pittsburg, Pa.	\$2.00.
WESTERN CHRISTIAN ADVOCATE,	
190 West 4th St., Cincinnati, Ohio.	\$2.50.
NORTHWESTERN CHRISTIAN ADVOCATE,	
57 Washington St., Chicago, Ill.	\$2.50.
CENTRAL CHRISTIAN ADVOCATE,	
918 North 6th St., St. Louis, Mo.	\$2.50.
METHODIST PROTESTANT,	
332 West Baltimore St., Baltimore, Md.	\$2.20.
THE METHODIST ADVOCATE,	
110 Whitehall St., Atlanta, Ga.	\$2.00.
SOUTHWESTERN CHRISTIAN ADVOCATE,	
Lock Box B, New Orleans, La.	\$2.00.
CALIFORNIA CHRISTIAN ADVOCATE,	
1041 Market St., Station B, San Francisco, Cal.	\$2.70.
CHRISTIAN STATESMAN,	
I. L. Hauser & Co., Milwaukee, Wis.	\$1.50.
CANADA CHRISTIAN ADVOCATE,	
Drawer 128, Hamilton, Canada.	\$1.50.

### "HELPS" FOR AUXILIARIES.

To assist such as are not able to obtain speakers for auxiliary and public meetings, without incurring too much expense, a variety of short addresses, poems, missionary hymns, and music have been prepared, for sale at the office of the FRIEND. Arrangements have also been made to furnish the following books for use of auxiliaries, which are both interesting and instructive:—

THE ORIENT AND ITS PEOPLE. By Mrs. I. L. Hauser. \$1.75.  
OUTLINE HISTORY OF FOREIGN MISSIONS OF THE M. E. CHURCH. By Mrs. Rev. W. Bixby. .25.

### ADDRESSES AND EXTRACTS.

"An Appeal to Praying Women."  
"Work done for Jesus."  
"An Appeal from a Missionary in China to Christian Women of America."  
Extracts from an important letter from Mrs. Parker.  
"Woman's Work in Missions."

"The Chinese Daughter-in-Law."  
 "Seven Reasons why I should belong to the W. F. M. Society."

## POEMS.

"Best Use of a Dollar."  
 "A Plea in Behalf of the Woman's Foreign Missionary Society."  
 "The Last Command."  
 "The Little Children."  
 "The Two Belts of Gold."  
 "I have No Time."  
 "Two Cents a Week."

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"Hold up Thy Light."  
 "The Whole Wide World for Jesus."  
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 "Missionary's Call."  
 "Speed the Gospel Day."  
 Price for Addresses, and Poems, 5 cts. each, or six for 20 cts.  
 Hymns and Music at the rate of 50 cts. per hundred.  
 Directions for conducting missionary meetings will be sent gratuitously to any one ordering from above list.  
 Card Photographs of Misses Thoburn, Swain, Porter, Chapin, Denning, Campbell, Green, Mrs. Parker and Mrs. Davis, can be had at 25 cts. each, or \$2.00 per dozen.

"Good Times" is published monthly, each number containing exercises for missionary and temperance meetings, also for S. S. Concerts. Subscription price, \$1.00.

For any of above "Helps," address,  
 MRS. L. H. DAGGETT, 36 Bromfield St., Boston.

## THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Includes eight associated Branches. Their territorial limits and respective Corresponding Secretaries are as follows:—

- I. New England States. Mrs. Rev. C. P. Taplin, Groton, Vt.
  - II. New York and New Jersey. Mrs. Wm. B. Skidmore, 9 E. 17th St., New York City.
  - III. Penn. and Del. Mrs. J. F. Keen, 1209 Arch St., Phil.
  - IV. Maryland, District of Columbia, and Eastern Virginia. Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md.
  - V. Ohio, Western Virginia, and Kentucky. Mrs. W. A. Ingham, 203 Franklin St., Cleveland, O.
  - VI. Illinois, Indiana, Michigan, and Wisconsin. Mrs. Jennie F. Willing, 186 Vincennes Ave., Chicago, Ill.
  - VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado. Mrs. Lucy E. Prescott, Winona, Minn.
  - VIII. Tenn., No. Carolina, S. Carolina, Ala., Ga., and Fla. Mrs. Rev. E. Q. Fuller, Atlanta, Ga.
- The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters.
- IX. Ark., Miss., Louisiana, and Texas, at New Orleans.
  - X. Pacific Coast, at San Francisco.
- Information respecting the Society may be obtained on application to any of the above-named Secretaries. Letters of inquiry are solicited.

## REPORTS OF NEW AUXILIARIES.

### NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	H. W. F.	Sub.
Salem, Mass., Wesley Chapel,	Miss Abbie H. Short,	22		5
MRS. C. P. TAPLIN, Cor. Sec.				

### NEW YORK BRANCH.

	Cor. Sec.	Mem.	H. W. F.	Sub.
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Vineland, N. J.,	Mrs. D. H. Burge,	20		8
Buffalo, Delaware Ave.				

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MRS. WM. B. SKIDMORE, Cor. Sec.

### BALTIMORE BRANCH.

	Cor. Sec.	Mem.	H. W. F.	Sub.
Dublin, Harford Co., Md.	Miss L. Kelley,	17		3
Baltimore, " "	Miss Jennie Pyle,	16		3
Darlington, " "	Mrs. Chas. W. Lee,	22		4
MISS ISABEL HART, Cor. Sec.				

## WESTERN BRANCH.

	Cor. Sec.	Mem.	H. W. F.	Sub.
(By Mrs. A. F. Newman.)				
White Cloud, Kan.,	Mrs. L. F. Embree,	12		7
Brookfield, Mo.,	Mrs. S. E. Utly,	40		18
(By Mrs. M. J. Shealey.)				
Howard, Neb.,	Miss S. Blodgett,	15		1
(By Mrs. I. S. Spurlock.)				
Peru, Neb.,	Mrs. Prof. McKenzie,	28		8
Corning, Iowa, Young Ladies' Society	Miss Katie Day,	10		

## IOWA CONFERENCE.

Farmington,	Miss H. Gabelman,	17		2
Lynville,	Mrs. L. A. Messer,	15		11
Bethel,	Mrs. M. G. Downing,	13		4
Highland,	Miss Susie Baugh,	15		6
Granville,	Mrs. S. A. Rhine,	45		8
Peoria,	Miss Emma McAuley,	24		6
Tiffin,	Miss Nellie Slocum,	14		3
Otley,	Miss M. J. Hazen,	12		2

LUCY E. PRESCOTT, Cor. Sec.

## RECEIPTS OF THE W. F. M. SOCIETY.

### NEW ENGLAND BRANCH.

FROM AUGUST TO SEPTEMBER, 1877.

Maine.—Brunswick, \$11.00.—Dixmont, Rev. D. Godfrey, Jr., \$5.00.—Kent's Hill, \$20.00; Kittie Mitchell's Mite Box, \$6.00 (\$26.00). Total, \$42.00.

New Hampshire.—Claremont, \$26.00.—Keene, \$2.24.—Lebanon, \$1.50; Littleton, \$4.25.—Nashua, per Mrs. Bowler, \$15.00; per Mrs. Reed, \$8.00; North Charles-town, \$4.50.—Sunapee, \$4.25, \$2.50 (\$6.75). Total, 68.24.

Vermont.—Barre, \$5.00; Young Ladies' Aux. \$1.00 (\$6.00).—Fletcher, Mrs. Kingsley, \$1.00.—Middlebury, \$15.00.—Northfield, \$5.00.—Randolph, \$3.00; Rochester, \$1.00.—Springfield, \$8.50. Total, 39.50.

Massachusetts.—Ashland, \$7.50.—Boston, Bromfield St. Ch. \$3.00.—East Weymouth, \$6.00.—Hamilton Camp-Meeting Aux., \$7.45; Hopkinton, \$5.00.—Lowell, Worthen St. Ch., Rent of Leland Cottage at Hamilton, \$34.71.—Melrose, \$8.00.—Northampton Camp-Meeting, \$3.96 (\$1.00 of this for Membership Mrs. Rev. C. T. Johnson).—Salem, Lafayette St. Ch., \$6.50; Spencer, \$6.50; Springfield, Grace Ch., \$3.58; Florence St. Ch., \$6.75, Freewill Offering, \$3.00 (\$9.75); Sterling Camp-Meeting, \$30.00.—Townsend, \$18.00.—Wilbraham, \$4.45, Missionary Cup, Room 69, Boarding House, \$1.00 (\$5.45); Westfield, \$8.00; Winchendon, \$3.00; Warren, \$12.00; Woburn, \$4.05.—Yarmouth Camp-Meeting, \$14.00. Total, 196.45.

Rhode Island.—Newport, First Ch., 30.00.

Connecticut.—Bristol, \$7.50, Mrs. M. Perkins, \$5.00, Mrs. Samuel Squires, \$0.50. Total, 13.00.

Grand total, \$389.19  
 706 Tremont St., Boston. MRS. T. A. RICH, Treas.

## NEW YORK BRANCH.

JULY 7 TO SEPTEMBER 5, 1877.

New York.—Albany, \$32.—Buffalo, Grace Ch., for Bible Woman in India, "Fannie Mason," \$30.00; Bain-bridge, \$3.00.—Clifton Springs, \$70.00.—Fishkill, from Isaac Cary to make Mary F. Cary and Hetta M. Cary Life Members, \$40.00.—Green Island, \$12.00.—Hope-well, Emory Chapel, \$11.68.—Meridian, \$5.00; Medina, \$1.50.—Newark, \$15.90; Narrowsburg, \$3.25.—Oswego, First Ch. Aux., \$17.74.—Port Byron, \$7.45.—Rochester, Alexander St. Ch., \$14.00; Coru Hill Society, \$10.00; Rodman, \$4.00; Round Lake Camp-Meeting Association, \$270.20 (\$30.00 from Mrs. E. L. Pasco, of Albany; \$48.00 from Mite Chests; \$30.00 from Mrs. Hodgman, Saratoga, for support of orphan "Fredrick Hodgman"; and balance for orphans in Mexico "Round Lake" and "Leafy Grove").—Smyrna, from Miss S. D. Billings, \$1.00; Sprout Brook, \$3.00.—Troy, Pawling Ave. Ch., \$6.00, Amsterdam Ch. \$25.00; Washington St. Ch., \$20.00; Trenton Camp-Meeting Aux., \$24.90 (\$10.00 towards Life Membership, for Mrs. W. R. Cobb, and \$10.00 to complete Life Membership of Mrs. A. E. Corae); Turin, \$7.50.—Union Springs, from Mrs. Mary H. Thomas to support Bible Reader in India, "Mary H. Thomas," \$60.00.—Wellsburg, \$2.00. Total, \$697.21.

New Jersey.—Hackettstown, \$7.89; Vineland, \$3.75. Total, 11.64.



Louisiana Conference, by J. C. Hartzell, \$9.75; Collections from South Kansas Conference, by C. C. McCabe, \$2.00.

Grand total,

\$720.60  
MRS. J. M. CORNELL, Treas.

141 Centre St., New York.

#### NORTHWESTERN BRANCH.

JULY 1 TO SEPTEMBER 1, 1877.

**Michigan.**—Albion, \$8.85; Ann Arbor, \$4.00; Allegan, \$7.00; Big Rapids, \$10.25; Berrien Springs, \$8.50; Young Ladies' Band, \$18.66; Bay City, \$10.00; Buchanan (of this amount \$5.00 for Medical Education), \$9.00; Calumet, \$17.30; Coldwater, towards Tokio Home, \$51.30; Cooper, \$13.75; Cedar Springs, \$10.50; Charlotte, \$15.80; Constantine, \$5.50; Climax, \$7.00; Detroit, Jefferson Ave., \$23.50; Central Ch., \$50.00; Davison, \$10.10; Dexter, \$9.00; Dowagiac, \$1.62; Dundee, \$2.75; Dewitt, \$7.75; Eckford, \$3.00; Eaton Rapids, \$12.00; Flint, Court St. Ch., \$13.00; Garland St. Ch., \$5.00; Fallassburg, \$10.00; Garland St. Ch., \$5.00; Girard, \$8.00; Grass Lake, \$20.00; Galesburg, \$4.15; Grand Rapids, Division St. Ch., \$23.00; Second St. Ch., \$13.00; Greenville, \$5.00; Hubbardston, \$7.00; Hastings, \$32.00; Hudson, \$13.45; Hanover, from H. D. Allen, \$42.00; Hillsdale, \$6.00; Ionia, \$9.75; Jackson, \$22.00; Jackson District Camp-Meeting, for Medical Education, \$21.00; Jonesville, \$5.18; Kalamazoo, \$12.65; Keene, \$5.00; Lyons, \$2.50; Leslie, \$1.75; Marengo, \$10.00; Milford, \$12.00; Mosherville, \$4.50; Mt. Morris, \$4.53; Manchester, \$6.00; Morenci, \$5.00; North Adams, \$10.75; Niles, \$16.00; North Keene, \$4.00; Ortonville, \$4.50; Osseo, \$2.00; Olivet, \$1.00; Oshkosh, \$3.00; Plainwell, \$7.91; Palo, \$2.25; Pontiac, \$10.75; Plymouth, \$12.00; Parma, \$8.00; Rawsonville, \$7.00; Rockford, \$2.50; Reading, \$10.50; Southfield, \$8.00; Sturgis, \$12.00; South Lyon, \$19.12; Little W. Bees, \$7.83; Weekly Mite Club, \$5.87; Mrs. S. Calkins, \$10.00; Little Freddie, \$0.18; St. Joseph, \$6.75; Saginaw, a lady, \$0.75; Schoolcraft, \$19.00 (\$6.00 for Medical Education); South Dover, \$4.00; Sheldon, \$15.00; South Pine Lake, \$5.00; Saranac, \$4.15; Southwest Colon, \$3.00; Three Rivers, for Medical Fund, \$9.00; Tekonsha, \$11.00; Tecumseh, \$4.87; Vergennes, \$8.00; Vassa, \$3.90; Wayne, \$4.00; Woodland, \$4.50. Total, \$908.72.

**Illinois.**—Assumption, \$2.25; Ashley, \$5.00; Abingdon, \$10.00; Aurora, \$11.19; Bloomington, First Ch., \$15.00; Bunker Hill, proceeds of a fair, \$18.50; Biggs-ville, \$4.75; Chicago, St. Paul's Ch., \$6.50; Young Ladies, \$4.80; Grace Ch., \$9.00; Ada St. Ch., \$45.00; Delavan, \$21.00; DeKalb, \$5.00; Effingham, \$5.00; Elgin, \$22.25; Evanston, Woman's College, \$1.00; Desplaine's Camp-Meeting, \$33.81; Freeport, \$8.00; Mrs. F. O. Miller's Sunday Evening Class, \$0.74; Fairmount, \$8.00; Galva, \$8.50; Gridley, \$10.25; Georgetown, Young Ladies, \$6.00; Greenfield, \$4.90; Hopedale, \$7.25; Joliet, \$25.18; \$15.73 (\$40.91); Kirkwood, \$5.25; Lexington, \$11.00; Mansfield, \$2.25; Marengo, \$7.00; Morrison, \$20.00; Medical Education, Sale of Books, \$4.40; Monmouth, \$13.00; Mendota, \$3.25; Marengo, for Mexico, \$10.00; Normal, for Rosario, \$18.83; Newark, Little Folks, \$1.00; Orland, \$9.00; Owaneco, \$50.75 (of this amount \$4.50 from Lizzie B. Simpson); Onarga, \$4.75; Oneida, \$3.25; Princeville, \$41.00; Paxton, \$5.05; Pana, \$10.00; Plano, \$8.90; Plattville, \$14.00; Peoria, Hale Chapel, \$10.00; Pittsfield, \$12.00; Rock Island, \$52.00; Roseville, \$5.75; Saybrook, \$10.00; Tuscola, \$2.25; Virginia, \$3.50. Total,

**Indiana.**—Attica, \$7.00; Atwood, \$4.50; Bloomington, \$7.50; Battle Ground, \$4.25; Bourbon, \$5.00; Connersville, \$12.40; Doddridge Chapel, \$10.45 (\$22.85); Charlestown, \$10.00; Cloverdale, \$15.00; Clinton, Centre Ch., \$6.75; Creston, \$6.00; Door Village, \$30.00; Fremont, \$1.50; Greensburg, First Ch., \$10.00; Goodland, \$4.65; Harmony, \$5.50; Indianapolis, Young Ladies, Meridian St. Ch., \$20.00; Trinity Ch., \$11.50; Roberts, Park Ch., \$156.00; Jeffersonville, Wall St. Ch., \$3.75; Kingsley, \$4.31; Knightstown, \$11.00; La Porte, \$15.25; Summit Ch., \$32.00; Liberty, \$1.25; Larwill, \$4.00; Lafayette, Young Ladies, \$18.00; Trinity Ch., \$34.00; Ninth St. Ch., Young Ladies, \$3.00; Ligonier, \$13.25; Logansport, Broadway, \$9.50; Wheatland St. Station, \$3.25; Monticello, \$2.00; Muncie, \$7.75; Marion, \$4.50; Moore's Hill (\$0.10 from little girls for Tokio Home), \$25.00; North Manchester, \$44.75; New Albany, Centenary Ch., \$25.00; New Carlisle, \$5.75; Redkey, \$3.50; Stockwell, \$3.50; Shelbyville, \$11.00; Sale of Diamond Ring, \$45.00; Shawnee Mound, \$10.65; Thompson, \$5.00; Valparaiso, \$5.00; Westville, \$10.00; Warsaw, \$16.00; Zionville, \$6.82. Total,

**Wisconsin.**—Bristol, \$8.00; Baraboo, \$8.00; Beloit, \$3.75; Berlin, \$4.70; Fort Howard, \$9.49; Fort Atkinson, Young People, \$20.00; Janesville, First Ch., \$5.00; Young Woman's, \$1.60; Kendall, \$4.00; Melrose, \$7.00; Menomonee Falls, \$8.00; Milwaukee, Summerfield Ch., \$12.00; Oconomowoc, \$5.20; Orfordville, \$6.50; Oshkosh, First Ch., orphan, \$10.00; Port Washington, \$15.00; Prescott, \$5.00; Richland Centre, \$5.00; Racine, \$7.00; Ripon, \$5.00; Sparta, \$5.00; Sheboygan Falls, \$2.00; Waukegan, \$3.00; Waukesha, \$13.00. Total,

Grand total,

#### LIFE MEMBERSHIPS.

**Illinois.**—Chicago, Ada St., Life Membership, Mrs. A. A. Gibson, \$20.00; Mrs. Maria Cribben, \$5.00; Lexington, Life Memberships, Eva A. Wroe, \$5.00; Princeville, Mrs. Sarah Carruthers, \$20.00; Mrs. Francis Martin, \$20.00; Pana, Miss Bessie Millard, \$5.00; Miss Birdie Millard, \$20.00; Rock Island, Mrs. J. D. Taylor, \$20.00; Mrs. E. H. Stoddard, \$20.00.

**Michigan.**—Big Rapids, Life Memberships, Mrs. H. P. Henderson, \$8.25; Coldwater, Mrs. S. C. Marsh, \$16.79; Detroit Central Ch., to complete H. M. for Mrs. W. X. Ninde, \$10.00; Hastings, Mrs. G. W. Sherman, \$20.00; Hudson, Mrs. Gemma Harris, \$10.00; Hanover, H. D. Allen on the Jennie L. Allen scholarship (should have been reported in June), \$42.00; Kalamazoo (\$40.00 previously sent), for Life Memberships, Mrs. H. C. Peck, Mrs. W. C. Comfort.

**Indiana.**—Door Village, Mrs. N. A. Keith, \$20.00; Indianapolis, Robert Park, Harry D. and Hattie M. Luteniler for L. M. Mrs. Henry Luteniler, \$20.00; Mr. George Tousey for L. M. Mrs. Louisa Tousey, \$20.00; Mrs. Omer Tousey, L. M. Mrs. Sarah Layton, \$20.00; Mrs. Lillia McDonald, L. M. Mrs. Merryman, \$20.00; Mrs. Wiggins, completion L. M. Miss Kate Kernan, \$10.00; Bessie and Lucia Ray, L. M. Mrs. J. M. Ray, \$20.00; Mrs. E. J. Cornelius, to adopt orphan named George Edward Cornelius, \$30.00; Trinity Ch., L. M. (not specified), \$40.00; Mr. W. P. Heath, for L. M. Mrs. W. P. Heath, Jr., \$20.00; Summit, Mrs. A. M. Ames for L. M. Miss C. Ames, \$20.00; Mr. C. T. Leaming to complete L. M. Mrs. C. T. Leaming, \$10.00; By Sale of Minutes Gen. Ex. Com. \$2.22.

MRS. EMILY HUNTINGTON MILLER, Treas.

Evanston, Ill.

#### FORM OF BEQUEST AND DEVISE

##### TO WOMAN'S FOREIGN MISSIONARY SOCIETY.

**BEQUEST. (Personal Estate.)**—I give and bequeath to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, the sum of \_\_\_\_\_ dollars, in trust, to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

**DEVISE. (Real Estate.)**—I give and devise to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

**NOTE.**—Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides.

#### THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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**Children's Department.**—Mrs. M. B. Willard, Evanston, Ill.  
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# Heathen Woman's Friend.

BEHOLD, THE LORD HATH  
PROCLAIMED UNTO THE END OF THE WORLD.  
GIVE YE TO THE  
DAUGHTER OF ZION.  
BEHOLD.  
THY SALVATION COMETH.  
ISAIAH, LXII. - 11.

VOL. IX.

BOSTON, NOVEMBER, 1877.

No. 5.

HATH she done what she could?

SOMETIMES we are sent to the vineyard in which we are to work. When we are not, the vineyard is always sent to us.

IN one part of the valley of the Ganges, divine worship is paid to a god, Nikkil Seyn. It has been ascertained that this divinity was originally an Englishman, a Brigadier Nicholson, so just and honored in life that after his death at the storming of Delhi, in 1857, he was accounted by those whom he had commanded a god.

IN a letter just received, Dr. Thoburn says: "I fear we are on the outer confines of the most terrible famine the world has seen for a century. In South India the deaths exceed *one thousand* a day, and are increasing rapidly. If rain does not come within a month, the famine must reach North India, affecting a population of more than forty millions. In that case, *millions* will die." Another correspondent says that women in the famine districts are selling their children to buy food.

THE Society for Promoting Christian Knowledge is rendering an exceedingly valuable service by publishing a series of manuals on Non-Christian Religious Systems. Three have already been issued, treating of "Hindooism," "Buddhism," and "Islam." They are cheap, about \$1 a volume, yet bringing together information not otherwise to be had for ten times the sum. The first was prepared by the distinguished Sanskrit scholar, Monier Williams, of Oxford; the second by T. W. Rhys Davids; the

third by J. W. H. Stobart. We recommend these works with especial emphasis to all our readers.

A LATE English work gives the following touching illustration of unconfessed Christianity of many a Hindoo woman. It occurred in Calcutta. A Hindoo wife, who had long been a secret believer, lay dying. She asked her husband to bring her a book which had long been her consolation. Receiving it—it was a Bible which she had secretly studied—she blessed God for the priceless treasure. Anon she requested water, and it was brought. Taking the bowl in her hand and looking up to heaven, she begged to be forgiven if what she was about to do was wrong, then poured the water on her own head, murmuring, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." So saying she sank back exhausted, and breathed her last.

IN an asylum in Calcutta there is a "Leper Church" which has numbered as high as forty members. At the end of one of the wards they obtained permission to place a communion-table, a reading-desk, and other church conveniences. Without saying a word to the missionaries they formed the plan, and out of their poverty paid for the furnishing of their little chapel. Here they worship, and at times celebrate the Lord's Supper together. One who has often served them describes the scene as affecting beyond description. "The poor people spread clean mats on the floor around the communion-table; on these they kneel, the men on one side, the women on the other. The responses are distinctly and devoutly made. Now and then you may see a sightless eye lifted to heaven, and

often a big tear rolling down the cheek. In the case of those who have lost the greater portion of their hands, it is needful to place the sacred elements in their mouths. Those who have hands with unsightly sores upon them, with a delicacy touching to witness carefully cover the receiving hand with a portion of their dress. Never has the 'Gloria in Excelsis' sounded in our ears so sweet and divine as when, at the close of such a service, it has resounded in full chorus from the lips of those leper communicants."

#### STORY OF BABY ELSIE'S CHINESE NURSE.

BY MRS. S. MOORE SITES.

I WAS born forty-five years ago in the village of *Tengliang*, twelve miles west of Foochow. My father was a farmer, but had no land of his own to till. My parents were regarded as most fortunate, or highly favored of the gods, in that they had five sons and two daughters. But they were poor, and as each little son was born to them, they grew still poorer, for custom compelled them to make a feast to the "mother goddess," as a thank-offering to her for the child. At these feasts two tables full of men and two of women, or about thirty persons, were invited to eat, and there were expenses for candles and incense to burn in the temple.

To suitably provide for these feasts, my father, not having any supply of either rice or money, was compelled to borrow at a high rate of interest, so that with this, and other similar expenses, he was always hopelessly in debt.

Not having any land of our own, my parents sometimes rented a field to raise rice; but sometimes our dependence for support was entirely upon their wages as day laborers. I knew in those days the bitterest stings of poverty. Gnawed with hunger, and chilled with cold both night and day, through dreary winter months, when seven of us slept together on one bed without a quilt or any covering, except the one single suit of clothing we each had for day wear. With all this family of little children, not one of us old enough to earn anything, my father took sick, and became so crippled with rheumatism that he could no longer walk upon his feet or use his hands to do any work. I was only eight years old then,

and could do nothing to help, and besides had to have a little share of the few potatoes my mother now got for her day's work of mending old clothes, in our own and neighboring villages. So to lessen the family, my parents betrothed me to a boy whose surname was Ting, in the village of Ngukang near by; and I was taken at once to his home.

Here my circumstances were not improved, for with poverty almost as severe, there was at the same time not a spark of love, and I sadly missed my mother.

My mother-in-law was dead, and in two or three years after I went to them my father-in-law also died, the one son alone being left of the family. This man, who was to be my husband, was very ill-tempered, and seldom spoke to me, except to growl at me. He would not settle himself to any work, but spent most of his time gambling.

I remember one day my mother came over and asked my husband's uncle and aunt to take charge of me, and in some degree take the place of parents to me; but they declared they would not in any way be burdened with me; that they could not do for one from whom they could never expect anything in return. Indeed, there was only one woman in the village who showed me any kindness, — she is the mother of seventeen children. She used sometimes to comb my hair, and teach me how to mend my clothes.

As I grew larger I went with the women of the village every day to gather wood and cut branches and tall grass, and tying it in two bundles would swing it on the pole over my shoulder, and off with them three or four miles, where I sold it for fifty cash (about five cents). With this I bought rice, and daily learned to provide for myself.

I looked forward with dread to the time when I must be married. My husband was not earning anything, and all my future prospects were so dark.

When I was seventeen we were married. Rice and money were borrowed to make the usual feast. I had only one new cotton suit, and felt so grieved that we did not own even the cotton comforter that covered our bed. I remember feeling so miserable and unhappy all that day, while more than fifty people were eating to



the full and making merry over the wine, for all of which and much more we were in debt.

For several years my life was one of tears. For the most trivial mistake or imagined offence, my husband would give me a slap or a kick, or even a sound beating.

Night after night I cried myself asleep. Our first child, a girl, was born when I was twenty years old. She only lived three months, and died. Poor little thing! In my unhappy state it seemed a mercy to her to get freed from this life, although I did not then know that "of such is the kingdom of heaven."

Our second child was also a girl. Of course my husband was angry, and immediately proceeded to drown her in the usual way, by holding her down in a tub of water. I stopped my ears as I heard the spasmodic efforts of the poor little creature to resist the strong arm that held her under. A few minutes sufficed to quench the little life; and rolling the body up in a bit of old matting, he dug a little hole out on the hillside and buried it.

Then I was sick a long time. Somehow I could not get strength to go to work again. My husband was unsuccessful as usual in his gambling operations, and his creditors came so hard upon him at the end of that year that he resolved to sell me to raise some money; and he would have done so had not good old Sien Mi (who died happy in Jesus a few years ago) come forward, offering to loan him money to help him over the crisis, and thus save me. And "he forgave the debt," for some of that cash is not paid to this day.

It was about this time that the first preachers of the Jesus doctrine came to Ngukang. I remember hearing the men talking about it, and saying that all their life the service of the idols had only brought them into deeper and still deeper poverty, and many of them were soon ready to renounce the idols and accept the new religion. I was fearful and disbelieving, from the fact that my husband was among the most forward and zealous in the new cause. But he did improve some, gave up gambling, and became industrious. Then I became a convert too.

The conditions to be fulfilled in becoming an inquirer necessitated a great change in his life as well as my own.

We did earnestly pray for forgiveness of all our sins, and for help to do right, in the midst of many temptations and old sinful habits to lead us astray.

We were among the second class in the village who received baptism. My husband entered into the work of building our little church at Ngukang with great zeal, and gave to it freely many days of hard labor.

The next year after we were baptized our third child, a little son, was born. You can imagine our joy and thankfulness! He was a very healthy baby, and grew to be so pretty and interesting until he was nine months old, when he was suddenly taken with cholera infantum, and died after two days' illness. There are no words to tell how sorrowful I was. I had loved him so, and thought so often what a good man he would grow up to be, and how he would be our pride and support in old age. But I found much comfort in the beautiful words the missionary read at the burial service.

At this time the Methodist Mission had an asylum to take in and save little girl babies who would otherwise have been drowned. My own baby being dead, I was asked to come into this institution and nurse a new baby that had been left on the ground outside the gate the day before. I accepted this situation, and for two years nursed this little girl baby. She was baptized, and we called her King Hong.

I loved her very much, and when Mrs. Maclay recommended me to Mrs. Sites to be nurse for her first baby, I begged her to let me adopt the little orphan King Hong for my own. This she did, and my husband took her home and took care of her. It was to mean additional joy when Mr. and Mrs. Sites, with the little baby Belle only five weeks old, moved to our Ngukang village to live; then I was so near my home, and King Hong was often with me all day, and as the little white baby grew to run about, the two children were very fond of each other, and played together, building block-houses, playing school, or rolling on the grass in the yard. But when baby Belle was two and a half years old they had to return to Foo-chow again, and I had duties that called me to my family.

The following ten years we worked hard to make a living, — raised rice on rented fields, cul-

tivated little garden patches of sweet potatoes on the hillsides, and gathered wood and carried it to the market-place. And in these years four more little girl babies were born to us, two of whom died when a few months old, and the other two we betrothed into families in neighboring villages; but they are not to go to them until of a marriageable age.

During these years I have had many sorrows and trials. What hope for this life can one have without a son on whom to depend in old age? And my husband so often indulged in his old ill-tempers that he was finally expelled from the church.

Our adopted daughter, King Hong, grew up a gentle, obedient, loving child, and we decided to follow the custom where parents have a daughter, but no son, and give her in marriage to a man who would, to get a wife (and not have to pay for her), leave his family, and come and live with us and be our son, and take our surname. The man we chose for her was a good many years her senior, but of a good family and an intelligent Christian. They had only been married a short time when my husband, jealous of any kindness I showed to our son, would let his old temper get the mastery of him, and break out in torrents of abuse upon us all, sometimes dashing in pieces chairs and tables, water jars or pots, or whatever came in his way, and frequently striking me or any member of the family who dared to speak. Our son invariably treated him with obedience and respect, and King Hong was timid and always patient and yielding. All his old lazy habits returned, and he cared only to eat and drink; and to satisfy this gluttonous disposition, he carried off and pawned almost every article of furniture in the house, as well as our ear-rings and nearly every decent piece of clothing we possessed.

In the midst of this dreadful conduct, two years ago, he was taken violently ill with dysentery, and only a few days of sickness finished his mortal life. We had to borrow money to buy his coffin; but when he was decently buried, I sat down with my children in our empty, dilapidated little home, and breathed with a sense of relief and rest that I had never known before. We all went to work, intent on redeeming our pawned furniture and clothing, and my son read the Bible,

and we daily prayed and sung and worked and were happy together, although we could all earn little more than was necessary to feed and clothe us. Nearly a year ago Mrs. Sites sent for me, and when I came, and she saw my bent back and wrinkled face, she asked doubtfully if I was strong enough to take the place of nurse with her again, and I replied, "Oh, yes, I am very strong."

Then we talked about my family and about my clothes, and it was soon all settled that I was to come; and that is how I came to be nurse for the white, laughing, little Elsie, now ten months. I hope, after all, my life may not prove a failure, and that I may be so happy as at last to gain the heavenly shore.

*Foochow, China, August 13, 1877.*

## OUR NEIGHBORS' DAUGHTERS.

BY MRS. FLORA BEST HARRIS.

### II.

NEAR a huge Buddhist temple, toward which, at this hour, many women are thronging, stands a small house, built in foreign style, but furnished in Japanese fashion. We are sure of a welcome here, for it is the home of our native helper and his family. Soon we are seated by the fireside. The small iron basin, in its square of sand and pebbles, is filled with glowing coals, and madam is frying rice-cakes in oil. She is a sweet young matron, with healthy little children playing around her. Her teeth, freed from the dark dye which, in common with her married sisters, she formerly used, look like pearls, and the delicate flush on her cheeks, the expressive dark eyes, render her very attractive. She is one of those women naturally so amiable that religion makes but few changes in their outward life, and in her gentle fashion seeks to win others to hear the gospel.

She proffers some of her nicely browned cakes, and we eat them with a relish, for they happen to be a palatable variety. We talk over the last Sunday class for women, the hearers and the absent ones, and look at the state of the work a little, but with half-discouraged hearts. She invites her lady friends to the services, and they give little heed. One of her relatives has slipshodly declared that she considers the theatre more interesting than preaching; so, altogether,

I fear our hostess thinks her acquaintances are in rather a hopeless state. Our gossip is harmless, however, for we are more concerned about the reform of their lives than the cut of their dresses and the way they "do" their hair. After a pleasant chat, we take our departure, for the Yankee clock hanging on the wall strikes the hour of five. The two little children, whose names respectively signify "Wisdom" and "The right way," accompany their mother to the door, bowing till their small forms are double, and bidding us farewell, in their childish tones, with as much politeness as young ladies. The elder holds meetings occasionally, in imitation of the missionary; and woe betide the neighbors' children if they do not sing in the orthodox way she deems proper!

So great are the distances and so hilly are the hills that we can hardly attempt more than three calls in an afternoon; so we will reserve the rest of our list for another day, and conclude this one with a brief talk about our neighbors' daughters.

It is generally known that woman in Japan enjoys more freedom and is treated with more chivalry than her sisters of the Orient. As maiden, wife, and mother, her life is a brighter one than heathenism often affords, and yet contrasted with the higher ideal furnished by Christian civilization, it seems dark indeed.

Next to Christianity stands Buddhism, a religion that deals with the humanities, that calls men to perform deeds of mercy rather than to light fires of persecution. Five of her commandments are like ours. She has ameliorated the condition of the human race more than any other faith save the divine one; but with all the benefits she has brought the pagan races of the East, her arm is powerless to save womanhood from an inferior position. Not only is it thus powerless, but it smites a fair, spiritual future from woman's vision.

Man may attain the sweet repose of *Nirvana*, or *Nehan*, as it is called in Japan, but alas for his mother, sister, wife, or daughter! How dare she dream that she possesses even a soul?

As to this present life, man's potent sceptre, the power of might over right, exercises its fatal influence over her relation with him. He has so instilled the doctrine of obedience into her mind,

that she dares not question the righteousness of his decree if he bid her go to the *Yoshinard* and sell her honor to pay his debts. I know fair-faced girls, mistresses of representatives of Christian civilization, (to whose *eternal shame* be this record!) who have become vaguely discontented with their lot through glimpses of a better life; but who can rescue them? It is their own parents who receive the money-rewards of their dishonored lives.

The marriage relation has so little that is binding about it, divorce, for which there are seven just causes, is so easy, the system of concubinage is so degrading, that women cannot rise to a nobler ideal, without a religion whose standard is purity of heart as well as cleanness of life. I will give one instance only of the facility with which a husband can abandon his wife. According to law, disease would be sufficient cause in the case to which I refer. The young wife, after the birth of her child, lost her health for a time, and the high-minded, chivalrous husband abandoned her solely on that ground. She would very likely have drifted to a life of shame, through sheer inability to support herself, had not a sister, possessed of a home, given her shelter.

More avocations are open to women than formerly; but there are still so few, that numbers, from force of circumstances, must lose their honor to win a livelihood.

The better education of girls, now popular with the advanced thinkers of Japan, will work a reformation in this respect; yet until marriage law and the social etiquette relating to the sexes are both modified by Christian principles, our neighbors' daughters can never reach the plane on which we stand.

Schools kept by Christian women from other lands, papers and tracts full of Christ's "living words," homes for orphans, meetings for native women held by workers with lips and heart aglow,—all these and other methods are silently but surely helping on the regeneration of womanhood in "Dai-Nippon." Let us see to it that these women do not one day accuse us, saying, "Woe unto you, who with a thousand open doors for work in a favored land, have refused to enter them, spending your strength for naught, while souls are perishing."

In regard to the neglected deeds of love, wait-



ing in this land, and in foreign lands as well, surely the Master says to us, —

"These ought ye to have done, and not to leave the other undone."

I believe fully in the ultimate redemption of the daughters of Japan, though at times the dull shadows of discouragement settle down over the toiler, and he feels that the hour of triumph is far away. In the eloquent words of one who appreciates the noble traits of Japanese womanhood, "The religion of the home-maker and the children-lover and the woman-exalter is mighty to save the Japanese mother, and must be most potent to purify and exalt the Japanese home. Of all the branches of missionary labor in Japan, none, it seems to me, is of greater importance, or more hopeful of sure results, permanent and far-reaching in its influence, than the work of Christian women for women in Japan."

*Meadville, Pennsylvania, Aug. 10, 1877.*

## THE SONG FROM OVER THE SEAS.

BY MRS. MARY SCOTT BADLEY.

### II.

FROM the Northwest also we have the following picture, by a lady worker: —

"The women are, as a rule, bright, pretty, happy creatures, and not being kept in strict *pardah* as their unfortunate Hindoo and Mohammedan sisters down the country are, there is a healthier, happier look about them, and I believe there is much more domestic happiness. They are an industrious race of women, from the highest to the lowest. Each woman owns a spinning-wheel, and nearly all wear homespun material; then their embroidery in silk of bright colors on their *kurtas* and *chuddars* of white and colored *gárhá* is exceedingly pretty. Many can read Gurmukhi, and among some of them there can be seen a yearning after a purer and better life, and it would seem as if they could take Christ as their portion; but alas! their minds are so blinded to their true happiness, that Christ is offered in vain, and year after year finds them preferring their own heathen rites. But still, in looking back to the past year, we can thank God and take courage, and if we pray, and faint not, the seed of the Word will not be sown in vain."

How different, again, are the views held by a

lady missionary whose field of labor lies in the city of roses (Lucknow). In speaking of an entertainment given to zenana women, she says:

"The object of the entertainment, in addition to its being an expression of kindly feeling and mutual good-will, was to give the zenana ladies an opportunity of meeting English ladies outside of their own homes, and enjoying a change of scene and occupation. The zenana ladies seemed to appreciate the opportunity, for they mustered to the number of fifty-eight, besides several of their friends and children, and as they all came in carriages or *palkies*, with a considerable number of servants carrying the all-important *pan* boxes with their various contents, while not a single male person was allowed to come near, to keep order or preside over the process of unloading, the scene was not wanting in excitement and vivacity. It is, we believe, a common idea that the ladies of the zenana are soft, delicate, speechless, down trodden, cowering, dove-like, caged creatures, without a spark of vivacity or interest in human affairs. If such people could have been present on this occasion, they would have had to change their opinion, and to admit that zenana ladies have a remarkable capacity, perhaps even an appetite, for at any rate that phase of public life which is seen in large entertainments. There were indeed, here and there, two or three quiet, retiring creatures who got themselves talked into a headache, but the majority of the native ladies present displayed both great activity in creating loud conversation and great fortitude in enduring it."

From the foregoing extracts, you will readily see how differently situated the native women are and how varied are their characters and occupations. These differences are not made by reason of the missionary looking through green or red or blue spectacles, but they actually exist, and every writer gives a *true* representation of her own especial work in her own especial corner.

We come now to the *second* item, *i. e.*,

The interest and love manifested in listening to the gospel message, and the visible effects made by our teaching.

In some homes we are told that the women receive the gospel with gladness, and show every sign that they have given up their idolatry and believe in Christ, but are hindered from an open

confession by their family relations. In other homes the seed falls upon the ground of ignorant and darkened minds filled with idolatry, and weary hours of teaching seem almost useless. The last has been my own experience. In most of the zenanas under my care, I am received with kindness and listened to with pleasure; but the hymns and the message of salvation seem to bring forth no response from the hearts of the women; that is, they give no signs of desire of becoming followers of Christ. But my field may lie upon stony ground, and all around it fruitful ones may be seen whose grain stands ripe and golden, with already gathered sheaves in the hands of the reaper. The briers and thorns may hide from my view these pleasant fields, but I will

"Glean among the briers,  
Growing rank against the wall;  
For it may be that their shadow  
Hides the heaviest wheat of all."

It was the other day, as I sat beneath the shadow of my briers, that a golden gleam from a sunny field revealed to me the abundant harvest.

From the City of Palaces the voice of a bonny Scotch lady spoke to me with words of comfort. She says:—

"Discouragements cloud our path sometimes, but encouragements follow so closely upon them that we forget the darkness and weariness of the way, and try to keep in view only the bright side of the picture. Very cheering has been our experience this year in a bigoted Hindoo house, where the orthodox father forbade all mention of Christianity. His family have been under instruction for seven years, during which time they have steadfastly refused to receive even a tract, which might lead to a departure from the faith of their ancestors. The widowed daughter seemed to pursue this line of conduct more in accordance with parental authority than with her own wishes, for every now and then she could not help manifesting a desire (though feebly expressed) for Bible stories and knowledge of the Christian's creed. But it was not till a short time ago that the bars and bolts of opposition really gave way, and a door was effectually opened to us through which the light of the gospel could find its way into their homes and hearts."

In another place she says:—

"Two grandmothers gave us a pleasant surprise, which cannot be forgotten. One of them, near upon forty years of age, marched into the class-room one day, leading a little girl by the hand. She came up to the table saying, 'Here are two new pupils for you to-day, my granddaughter and myself. Do you think I can learn? How will gray hairs and five-years-old look going through the alphabet together?' The other lady, in a wealthy house of good caste, generally sits by while her only child, a daughter, goes through her lessons. She watches eagerly for the Bible, and listens attentively. One day she broke out with the exclamation, 'Let me hear the words of that book. They are the water of life, oh, so sweet!' Declarations like this often lift the veil and show us their hearts. 'Teach me to pray as you do. How shall I conquer my temper, which I know is a sin? I wish I were a Christian!' Idol worship is becoming more and more a subject of wonder, if nothing more, among zenana ladies. The following is the testimony of a first-class Brahmin house. I asked last week, 'Is not this your last *pooja* for a long time?' 'Yes,' answered the daughter with a sigh of relief. 'All the expense and worry are over, for another year to come.'"

Again, from the extreme south we have the following:—

"For the last three or four years, we have had a visit on New Year's Day from an aged woman of the dyer's caste, who professed to receive Christ as her Saviour. Several times she was present at our Sabbath services, and seemed a most attentive listener. Her last visit was on last New Year's Day. Not long after this visit her health failed, and she died in March. The Bible-woman who visited her often was always asked to read the Bible and pray. As she grew weaker and realized that it was her last illness, she desired to be buried in a Christian manner. One of her daughters attempted to rub her forehead with sacred ashes, but she resisted and to the last called herself a Christian.

"Another woman, who had heard much of our Bible reading, and got some idea of the God of the Christians, was taken very ill, and when her life was despaired of, sent to the Bible-woman, begging her to pray and ask all the Christians to

pray for her, adding, 'I know that yours is the only true God, all others are false. He only gives life and takes it.'"

A lady in Central India talks in this assuring way: —

"I have often heard such remarks as this: 'We believe all you say; we love Jesus Christ very much, but cannot we be His followers without confessing Him before men?' I answer in the words of our Lord: 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.' I feel nearly sure that some of the women are Christians at heart, especially among those attached to the school. One woman who was reading in Luke begged me to let her go back to Matthew, that she might study the Gospels over again with more care."

From Nusseerabad, a lady writes: —

"It was a pleasant surprise the other day to be asked by a well-educated native to teach his wife *religion*. 'Teach her,' he said, 'from your Bible, that she may be prepared for the next world; for as this world is only a preparation for the next, it is well she should meditate on these things.'"

Again we read: —

"The people are afraid of our mission schools, and they especially dislike our books that have even the name of Jesus Christ. Said a Brahmin to me, 'We are quite accustomed to hear the talk against our idols and temples, and even our women know about what is preached. But when we hear the school-boys say, "The missionary lady says that when God has taken care of us all night, she thinks that the least we can do in the evening is to thank Him," we know that they are being influenced.'"

Also: —

"Our zenana visitors, though they cannot speak of any baptisms, yet feel every encouragement in their work, and even hope there are some appearances of whitening for the harvest. There is, indeed, much to encourage when we see one who formerly 'cared for none of these things' now look forward with interest to the visit of her teacher, with whom she will read the Word of God, and in a time of sore trial turning

to that alone for consolation, and endeavoring to lead her husband to take an interest in such things also."

Such are the "gleams and glooms" that dart across the fields of the missionary, and as these extracts have been selected from a dozen different reports, they will serve to show that the work in no two stations is just the same, and no two writers can give just the same account. The missions from which these reports are sent are scattered from the north to the south, from the east to the west of India. They are Scotch, Church of England, German, and American. I have purposely avoided selecting from our own mission reports, so that you may see that other workers have successes and failures equal to our own. In making comparisons, it must be remembered that these are all old, well-established missions, while ours is comparatively new.

I have been so comforted by these cheerful words from cheerful workers that I do not feel inclined to take up the third "item" which I mentioned, as it partakes of sadness; so I will leave it for a future time. With the earnest desire that as you read of these harvest fields and the busy reapers and gleaners, you may pray for them that their sheaves may be many and golden, I close, remembering,

"You may chant in happy measure,  
As they slowly pass along:  
Though they may forget the singer,  
They will not forget the song."

Gonda, India.

#### THE ROSARIO SCHOOL.

EVER since we opened school in February of this year, our number has steadily increased, until we outgrew the house we occupied, and had to seek for another, which was no small thing to do. Although there were many vacant houses in the city, there were few that would serve for school purposes. We had to occupy all our time after school duties were over in house-hunting. We finally succeeded in finding a large one, formerly used as a club-room, that was in a good location, and at a reasonable rate as to rent. The 1st of July we moved, without losing a single day of school, and of course we were very tired and busy for some time afterwards, getting the



house cleaned and thoroughly in order. Our school has increased until we have now seventy scholars. We employ an assistant, as the labor was more than we had strength to perform; also a music and French teacher, whom we pay from the proceeds of the school.

We have a Sunday school in our house, in Spanish. Some days we have a good number present. Almost any of the children will say they love Jesus if we ask them, and they certainly love to sing the hymns that tell of Jesus. We are trying to teach them to do His will, but they are taught both by precept and example at home to tell falsehoods, etc.

We have one boarder and one orphan girl with us. Our assistant is a Christian lady, who was educated in California, and came to this country with her father's family five years ago. Her father died, and she is glad to be useful in this desolate land. We are fortunate in having such a helper.

We teach reading, writing, arithmetic, geography, grammar, and history, in Spanish; in English, reading, writing, geography, and arithmetic; also all kinds of sewing. Some of the girls can sew quite well, and can work well with wool on canvas, and crochet nicely. They seem very fond of the school. We have the reputation of having the best school in the city for girls. We have in school several children who can read, write, and converse in three different languages.

There are in this city people from all parts of the world, and of course we find the vices of all nations, as well as some of the accomplishments of all. This country needs to be rid of priestcraft, and to worship God in simplicity and truth, and then it would be one of the most beautiful on the earth. The climate is healthful for the most part, the soil productive, and in some of the provinces it abounds in useful mineral substances. The moral indifference and inactivity which exist, together with the frequent civil wars, are what make life so aimless and worthless, and plunge the land deeper and deeper into poverty. Oh, may the Lord of Hosts open the eyes of the people, and save their souls! Do not cease to pray for us and them. The Lord has blessed us, and guided us, and our trust is in Him.

#### A BRAVE GIRL.

THE joy which springs up in the missionary's heart as he baptizes Hindoo or Mohammedan people is proportioned no doubt to the degree of grace which he observes in each individual case. That there are many who become Christians without any adequate conception of the meaning of the step is, alas! too true; and that some also embrace Christ not only suffering no temporal loss, but rather the contrary, is also true. But now and then there are instances wherein exceptional grace is granted and exceptional courage manifested. It is of such a case that I write these lines. The other evening I had the pleasure of baptizing a Hindoo girl in whose heart the good seed had taken deep root, and whose experience in becoming a Christian might belong to the first, rather than to the nineteenth century. This girl is about eighteen years old, of the *kori* caste; her family living at Ellenpur, and engaged as cultivators. She had been promised in marriage to a boy some six years younger than herself, contrary to the general custom, but had not yet left her own home. Last year, from being frequently at the native preacher's house, and from the teachings of himself and his wife, her heart had become convinced of the truth of Christianity, and her faith in Hindooism had begun to grow weak. She expressed her new views to her relatives, and assured them that some day she would become a Christian, but as they threatened her with all kinds of dread punishment, she was deterred from making any further declaration of her views. For several weeks past, she has been a faithful attendant upon the Sabbath service at the native preacher's house, listening to the preaching with great interest, and no doubt receiving grace from Christ to help her in her time of need.

One Sabbath morning, a month ago, after the service, her relatives came in a body to the preacher's house, greatly enraged, and evidently intent on making a disturbance. They began to abuse the preacher, accusing him of having bewitched their child and of having forced her to become a Christian. The preacher and two or three brethren went out to pacify them, and meanwhile the girl also came out. Her mother, seizing an earthen vessel, was about to break it

over the girl's head, when the preacher restrained her. She then laid hold of her daughter by the hair, threw her to the ground, and set her teeth in her throat, and would no doubt have seriously harmed her, had she not been hindered again. The preacher then told the angry people that they should not harm the girl, but that she should sit down where she was and they might talk to her from a distance; if she was willing, they might take her away. They then approached her and besought her not to become a Christian. But her only reply was, "I *have* become a Christian. Don't touch me: you are Hindoos and I am a Christian." They tried various inducements. "Come home with us," they said. "We'll feed you on milk and sweetmeats every day and buy ornaments for your hands and feet. Why should you become a Christian?" To this she only answered, "I don't want these things. All I want is to be saved from sin. God has told me in my heart to believe in Christ, and I have obeyed Him. I do not want to go with you." This manifestation of faith and boldness was indeed surprising, the more as she had never been asked to publicly confess Christ or to be baptized. The people then became more angry, and threatened to bring an action in court against the preacher for forcibly seizing the girl and making her a Christian against her will. But when the preacher asked her if he had bid her come to the meetings or to his house or to become a Christian, she at once replied, "No. I have come of my own accord." After some delay and consultation the brethren decided to deliver the girl to her people, and so, after praying that God would protect her, and charging the people to do her no harm, they advised her to go with them. Thus ended the first scene.

She was taken away to another village, a score of miles distant, and placed in confinement several days. Then the people came together, put her in their midst, and endeavored by the help of their gods to regain her heart. They went through with all kinds of gymnastic performances, clapping their hands, bowing their knees, and the like, stopping every now and then to ask, "How is your heart now, has it not changed?" But to all their questionings, she firmly replied, "No, all I can say is that I am a Christian." They redoubled their efforts, and threatened to

kill her if she did not yield, "Well, kill me," said she, "do whatever you want. I have become a Christian and I will not change." So the discomfited people, abusing their gods, after the lapse of a week or more, came back to the native preacher's house and said, "Here, take the girl. She has become a Christian and we can do nothing with her. We freely give her up to you." Thus ended the second scene. Grace had triumphed and Satan had been defeated in a fair fight.

What followed seems strange enough. The *kori* people held a *panchayat* and summoned the girl and her family. They asked the people what they meant by making such a tumult at the native preacher's house, and by trying to hinder the girl from becoming a Christian. For these two offences the family was excommunicated, and it was decided by the *panchayat* that in case any one should wish to become a Christian he should not be hindered, and in case of any one endeavoring to hinder him he also should be put out of caste. This decision will help our cause at Ellenpur, as there are many inquirers among this class of people, and these will now have less difficulty in joining us. We recognize the hand of the Lord in it, and pray that the way may be opened for the speedy salvation of all the villages about Ellenpur. These contain at least five hundred people of the *kori* caste, and we look for a great work among them. Already one family has been baptized, and others will soon follow.

Ilaichi Grace, though but a cultivator's daughter and an uneducated, awkward girl, has witnessed a good confession for her new-found Master. We rejoice in the grace so freely given her, and pray that she may be a blessing to her people and an ornament to the little church at Ellenpur.

REV. B. H. BRADLEY, in Lucknow Witness.

— THE number of cures effected by European medicines in cholera has made the inhabitants in the Bellary district bold enough to seek treatment when any member of their families is stricken. Many Brahmins, whose caste prejudices forbid them using hospital medicines in any shape or form, have eagerly sought treatment when needed.

## HEATHEN WOMAN'S FRIEND.

BOSTON, NOVEMBER, 1877.

MISS PORTER sailed for China, from San Francisco, Oct. 11. Let our prayers accompany her, that her journey may be speedy and safe, and her re-entrance upon her work happy and successful.

## AN OPEN DOOR.

WHOEVER reads, even casually, the messages which the bright and startling appearance "like unto the Son of man," dictated to John for the seven churches of Asia, must be impressed with the individuality of each. Through the exhortation can be clearly read the character and life of each of the seven.

Though the Ephesian church is commended for patient endurance and abhorrence of hypocrisy, yet it is rebuked for leaving the first love. The church at Pergamos was not afraid to confess Christ when brought to the test, but there were some among the members who showed idolatrous tendencies. The Thyatira church had patience, charity, service, faith, but was censured for retaining in its communion an idolatrous woman. Severe is the reproach against the church at Sardis: it had the name of living and was dead, yet a few were there worthy to walk in white. The Laodicean church was indifferent and worldly. The church of Smyrna merited only approval, as steadfast and faithful under persecution and misrepresentation. But to the Philadelphian church are the sweetest words sent: "I have loved thee." "I will keep thee." "I have set before thee an open door, and no man can shut it." As the church at Ephesus was a comfort and joy to Paul, and received from him only affectionate commendation, so this church of Philadelphia heard from the highest source only approval and rich promises.

The privilege accorded to this church by no means ceased with its existence: it passed over to all churches in all countries. Through all the centuries since has God held open the door. In all ages a few have recognized the silent appeal, and meeting it, are now walking with Christ in white. Yet whole generations have swept past without

entering or heeding or even seeing it, though the opportunity was always ready. Perhaps it was left for these later times to awaken and intensify Christian perception to such a degree that the church unitedly should discover the widely opened door and unhesitatingly, with heart, soul, mind, and strength, make entrance. Certain is it that such plain and solemn words have by no means lost meaning for us.

It is easy to enter upon any work, to make a beginning, and plan for advance. But nothing is surer than that to human nature "patient continuance" does not always wear an attractive form. Enthusiasm wanes, the glow of united interest fades, and there is left, in a dull gray light, the work, the duty, the necessity. Then, since we can work better when the sun is bright and we are not alone, why not look up for the light, and by our side for the company? Both are only waiting for recognition.

Since God's call to women to work for Him unitedly has been answered, His part of the agreement has been faithfully kept. How many well-funded business enterprises have gone down utterly since our various missionary organizations were established! They appealed to the self interest of thousands, to the gaining of bodily support, the maintenance of homes, comforts, luxuries, to the strongest desires of human nature, and yet have failed. Our missionary societies present a perfect contrast in all respects. Without bond given, without securities deposited, without promise of increased income or personal profit, with only the sincere good faith of earnest women pledged, they undertook grave responsibilities, looking to God as their helper.

Is there no brightness about a work on which God smiles, on which He is constantly sending blessings? Is there no sunshine on the path of necessary labor, when souls converted beyond the seas, and hearts warmed and quickened at home, enter into the object and reward? And can we feel that we are working alone and unencouraged when God holds open the way before us, beyond the power of any to obstruct or close?

But there is one side from which the shadows may fall on our work. If we forget the "first love," the "first works," if we fail to realize what it means to enter a door which God Himself has opened, then cheerlessness and darkness



will hide the way, and we shall have closed it against ourselves.

God help us to merit the message to the Philadelphian church! "Thou hast kept my Word and hast not denied my name . . . thou hast kept the word of my patience . . . hold fast that which thou hast, that no man take thy crown."

### THE LOST COIN.

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently till she find it?"

SELDOM has a parable been more happily illustrated than this. The painter's skill has brought before us the interior of an humble home in Galilee. The light of the candle thrown on the woman's face as she stands, broom in hand, anxiously looking on the floor for the lost coin, reveals its intent expression. The earnestness of her search will surely be rewarded with finding the missing piece of silver, and there will be more joy over its recovery than over the possession of the nine which were not lost.

Our Saviour here indicates some of the characteristics of woman, — her carefulness, her diligence, her perseverance, her joy in success. Her carefulness discovered the loss of the missing pieces of silver. Her promptitude began the search ere it was trodden in the earthen floor of the dwelling. She waited not till morning, but lighted a candle, that every dark corner might be explored. She swept diligently, and persevered in her search till the drachma was found, then, in primitive, kindly fashion, she called her friends and neighbors together, that they might rejoice with her.

Dear sisters of the Woman's Foreign Missionary Society, these are the qualities needed for the successful prosecution of our work. There are many coins hidden in the dust of superstition, or trodden under foot in the hard ground of ignorance, that may be found if the candle is lighted, and the house diligently swept; rare coins, foreign coins all defaced, may be stamped anew with the Master's image and superscription. Women there are, young, strong, hopeful, ready to go in our stead to light the candle and bear it into darkened dwellings, and there, with fixed

resolve, with calm brow, and anxious eye, to sweep diligently till they find these lost pieces of silver. God bless them and their work, for surely you will send them!

Most of you are detained at home. The sweeping and the finding are not for you. But your diligent efforts here may light many a candle there. Not yours the gladness of picking up the coins, but you may be of the happy company that rejoice over their recovery. We can recognize the value of souls here. We can be prompt in organizing measures to recover them. We can be diligent in obtaining means to send those who are waiting to join that noble band who are here and there finding coins for the Master. We can be persevering in effort to enlist workers at home, in fanning the flickering flame of feeble societies, and pouring in their fading lamps the oil of knowledge and of love. Mrs. Julia Lore McGrew says it seems so strange to her to hear of small meetings and languid efforts at home, when she sits in the gatherings of Hindoo women, and listens to their testimonies to the power of the gospel, that has transformed their lives and opened heaven to them, and when she sees the offerings of their penury to the Woman's Foreign Missionary Society.

The time is past for indifference and inactivity. A distinct appeal is made to every woman in our church to join in this grand crusade, to recover, not the holy sepulchre of the dead Christ, but the lost coins of our living and ascended Lord. So may we lay up treasure in heaven. So may we obey the parting commands spoken by our Master to his disciples ere the cloud received him out of their sight, — words now spoken with renewed power by the Holy Ghost to the Christian nations of the earth, — "Go ye forth into all the world and preach the gospel to every creature." Even so, help us, Lord Jesus, to do thy will!

J. M. O.

— THOUSANDS of Brahmins are being daily fed in Jeypoor, India, to induce the gods to send rain.

— IMMIGRATION from the famine districts to Bombay continues to increase. People in a very distressed condition arrive at the rate of upwards of a thousand a day.

# Home Department.

## CONDUCTED BY THE FOLLOWING LADIES:

N. E. Branch . . .	Mrs. C. P. TAPLIN, Groton, Vt.
N. Y. Branch . . .	Mrs. J. H. KNOWLES, Orange, N. J.
Phila. Branch . . .	Mrs. J. F. KEEN, 1209 Arch St., Phila.
Balt. Branch . . .	Miss I. HART, 176 N. Calvert St., Balt.
Cinn. Branch . . .	Mrs. W. A. INGHAM, 203 Franklin St., Cleveland, O.
N. W. Branch . . .	Mrs. J. F. WILLING, 186 Vincennes Ave., Chicago.
Western Branch . . .	Mrs. LUCY E. PRESCOTT, Winona, Minn.

Contributions intended for this department should be addressed to the representative of the Branch, as above.

## NEW ENGLAND BRANCH.

### MISSIONARY WORK.

MRS. MCHENRY, who so faithfully supervises the work of the Woman's Foreign Missionary Society in Bijnour, India, writes the following to the corresponding secretary of one of our auxiliaries:—

"Perhaps your Society have never thought of your letters as missionary work. If you knew how cheering are sympathizing words, and assurances that fervent prayers are put up for our work, you would count letter-writing in among your other works of faith and labors of love." To another she says, "Your letters are as valuable to us in holding up your hands as ours are in keeping up your meetings. I have lain awake half a night for joy when the secretary of some auxiliary has written that we were regularly and fervently prayed for by those who have never seen our faces."

### EXTRACTS FROM LETTERS OF BIBLE-READERS.

IN Najeebabad the mission has a school for girls. I visit this regularly and instruct the children in religion. Many women gather, and I read to them from the Bible, and explain the way of salvation. Several of them confess that all these things are true, but others, from their ignorance, talk all kinds of foolish and false things. I visit the women at their homes also, and read the Bible to them. One woman is an inquirer and will, undoubtedly, be baptized soon. I pray constantly, and add my endeavors thereto, that the women of this land may speedily accept the Lord Jesus Christ and be saved.

Again I salute you. Yours obediently,

SOPHIA ROGERS.

(Supported by Aux. Newport, R. I.)

BE it known to you that I received your letter, and in reading it my heart was filled with comfort. From it I understand that you are the people who have taken upon yourselves the burden and trouble of my support, for which I can never reward you. God himself will repay you, I can only pray for you. I love the work of God, believing he himself has given it into my hands. My heart rejoices that I have this privilege, and I beseech you to pray for me that I may be strengthened by God for the performance of my work. I visit in the city Sunday. I have a Sunday school there among Mohammedan girls. They are fond of hymns and the

Catechism. Their mothers also listen, and say to us, "Don't go yet; we have left our work to hear of your faith and to listen to your singing." They receive all we say kindly, except when we speak of our Saviour. Then sometimes they are displeased, and say, "This is contrary to our belief." Everything else they delight to hear, and some among them confess, "Yes, your belief is right and ours is false, but we cannot leave it because Mohammed was the author of it, and he did much for us." I say, "Look here, sisters, he was only a mortal like ourselves, and your salvation cannot come from him. Through Christ we may all be saved and go to heaven." They listen, but make no reply.

Receive the salutations of my husband and myself.

Your friend,

F. B. McARTHUR.

(Supported by the Aux. of the  
LaFayette St. Ch., Salem, Mass.)

Of this woman Mrs. McHenry says, "She was one of the trustiest and best of the orphanage girls. She is a lovely, gentle woman, beloved wherever she goes, and a good example to her Christian sisters who have not had the advantages of Christian training from youth."

Those who supported Frances Blake as an orphan girl will be glad to hear of her as the interesting and useful Bible-woman, Mrs. McArthur.

I TEACH daily in the Christian girls' school (Moradabad) where we have, at present, about forty-eight girls. On Sunday, all the girls go to the chapel in the city, where we have a very large Sunday school, composed of the Christians, and heathen men and boys. It is a most interesting sight to see such a large number of Hindoos and Mohammedans assembled together to receive religious instruction. I have a class made up of all the little ones in our school. Some of them are very bright, and repeat their verses and answer very nicely.

MARIA SEYMOUR.

(Supported by Aux. Chelsea, Mass.)

A LETTER just received from one of our district secretaries has the following: "One of our good sisters in straitened circumstances said to me the other day, 'Some friend has been kind enough to send me the HEATHEN WOMAN'S FRIEND, and I cannot tell you how much I enjoy it. Every page is full of interest, and I will assure you that the treasurer's report is not the least interesting page of the paper. I read the various items with thanksgiving that so many of the women of our church have both the means and the mind to give to this cause.'"

Queries.—Are there not many other "good sisters in straitened circumstances," who would gratefully receive the FRIEND as a gift from some "willing heart"? Are there not many, many more "women in our church who have the means to give to this cause," and would have the mind did they understand the matter? What better source of information than this same FRIEND? Will every subscriber consider herself an agent to place it in at least one family where it does not now make its monthly visits of instruction?

Mrs. C. P. TAPLIN.

## NEW YORK BRANCH.

DURING the Oswego District Camp Meeting, convened recently at Dempster Grove, an interesting meeting was held by the ladies of the Woman's Foreign Missionary Society, Mrs. George Goodier, corresponding secretary of the Northern New York Conference, presiding. After an earnest prayer by Rev. C. E. Beebe, followed by singing the good old missionary hymn, Mrs. Goodier favored quite a large and attentive audience with a cheering report of the work in the district, considering the hard times. In her usual earnest manner she referred to some of the many excuses brought to bear against the Woman's Foreign Missionary Society, proved their fallacy, spoke of the vast importance and the relative place of the work, and plead with the church to give itself to the study of missionary literature, especially the *HEATHEN WOMAN'S FRIEND* and our church papers. In conclusion, she spoke of her love for the parent board, and of the willingness on the part of women to lend their aid to it. She related an instance of a woman sending a check for \$50,000 to the board of the Presbyterian Church when they were expecting to close their year with a heavy debt. After the beautiful hymn, "God speed the gospel day," was sung by the Praying Band, Mrs. M. G. Wheeler, of Kingston, Penn., was announced, and most heartily welcomed. In a clear and forcible manner she spoke of the degradation and needs of heathen woman; how they might be, and were being, enlightened, and becoming a power for good, gloriously useful in helping to lift up the degraded women of their own land, whose prison-doors were now being thrown open to receive both teachers and Bibles, ready, willing, yea, anxious to be saved. She spoke of the zeal with which they performed what they considered their religious duty, which, if carried into Christianity, would make them a power for God. Her appeal was soul-stirring, for there was a secret spring which fed her inmost heart, combined with the gift of making people listen to the message of God's infinite grace, till each heart seemed on fire with the love of Christ and love for perishing women, and we said, "God is here, and this message will rest on the hearts of many because of His presence."

Through the combined efforts of Mrs. Goodier and Mrs. Wheeler several auxiliary societies were organized on the camp-ground, and good was accomplished.

MRS. A. J. HOPKINS,  
Cor. Sec. Oswego District.

ONE of the richest experiences in Christian work is fellowship with Christian workers. There is a spiritual recognition between them which certainly seems like a foretaste of those heavenly recognitions we anticipate with so much cheerful hope. Sitting, a few weeks ago, in an audience at one of our great summer festivals, I heard a voice and saw a face which touched very peculiarly a sweet chord of memory. I could not tell just why my heart answered so quickly to the tone and to the light of that face; I could associate no familiar name with them; yet I knew instinctively they belonged to no stranger. At the close of the service the same voice

said, "Do you not know me?" "Yes, I do; but what is your name?" Then followed a few words by way of remembrance, and a friendship was renewed that had been formed six years ago at one of the general executive committee meetings of the Woman's Foreign Missionary Society. We had been wide apart as to space since then, but the union of the spirit was as true as if we had talked together every day. There was a precious significance to us in that incident. It opened a view of what we believe will be one of heaven's purest delights. It made real the fulfilment of our Saviour's prayer, "As thou, Father, art in me and I in thee, that they also may be one in us. I in them, and thou in me, that they may be made perfect in one."

E. J. K.

## PHILADELPHIA BRANCH.

IN a recent letter from Mrs. Gill, of Paori Gurhwal, India, there is mention made of an orphan girl that for many years has been supported by one of the members of Christ Church auxiliary, Pittsburgh, Penn. She says, "Mary Bella Kier is well and doing well, and promises to be a good woman and a useful helper. She is now in Miss Thoburn's girls' school in Lucknow. We sent her down there last fall, hoping to give her a little better preparation for work in the future than she could get here in Paori. She is engaged to be married to one of the best Christian Gurhwali boys we have educated here. He is now in Moradabad trying to prepare for the Calcutta University entrance examination. When he passes that examination he will return here to teach or preach. We want to feel sure that he is called of God to preach before he turns his attention that way. We count upon them both for good workers here in the near future. They were both born and brought here, and speak the dialect of the people. They are both truly converted I believe, and willing and anxious to work for others."

Thus is fulfilled the very purpose for which we sent our money and missionaries into heathen countries, that the people shall learn the truth and practise it; that the children shall grow up in the knowledge of God in their own land, and then go out to their brothers and sisters and tell the gospel.

Such records as the above should encourage every auxiliary to persevere in the work undertaken. It is said, "In due season we shall reap if we faint not." We are, like children, so impatient, we do not like to wait for the due season. We would have our fruit ripen as soon as the petals of the flower fall.

The monthly meetings are not well attended; some member, who does not take the *FRIEND*, or who does not read it when she does take it, declines to pay her money this year, — work is scarce, times are hard, so the Society might as well be given up, there is no interest in it. How often have some of you, dear friends, thought and said thus! Can you not remember the Word that says, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

The past season has witnessed the revival of some



Societies that had been discouraged, and dropped this precious work for Jesus from their hands. In the taking of it up again, we trust it is with the resolute determination to persevere, not unto men, but unto the Lord.

Dear sisters, if your auxiliary droops it is because you are not diligent in circulating information about the work. If you cannot persuade the members to take our paper, lend your own and read it to them. If they will not come out to the meetings, go to see them and tell them what was done and said. Because the times are so much harder, and contributions so much more difficult to secure, let us work the more industriously, just as we do for our earthly interests. When the income lessens, we cease taking our hours of leisure and, using more economy and more activity, we try to keep our homes and families as happy as when profits were larger. Shall we not work for eternity as joyfully and diligently as for earthly habitations? If we love the blessed Lord as we love our husbands and children, we shall feel that when his cause is straitened we will double our energy, draw our economies closer, and with more zeal and heroism strive for the furnishing of the heavenly mansion, as we would to preserve the cheerful light in our own fire-sides. "Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs."

S. L. K.

#### NORTHWESTERN BRANCH.

##### MICHIGAN.

MRS. SOUTHWORTH writes of the Coldwater District: "Though we cannot report a large increase of membership, yet we stand upon a firmer basis to-day than ever before, and are acting upon the conviction that the missionary work brings to us responsibilities that will rise up in judgment against us if they are neglected."

A HUNDRED mite-boxes were sold during the session of the Detroit Annual Conference. The "fragments" will be gathered up through that territory.

THE bequest of Mrs. Catharine Mains, of Coldwater, has been applied to the support of one of the girls in Miss Schoonmaker's school in Tokio, Japan.

THE Young Ladies' Society of Lansing supports an orphan in the Kiu Kiang school. The child bears the name of their city as a surname,—"Belle Lansing." According to Miss Howe's reports, she is getting on nicely.

THE Society in Albion is deeply bereaved in the loss of Mrs. Lucy Perine. Excellent and appreciative resolutions were passed by the Society, expressing the sense of loss, and sympathy with those who mourn.

##### INDIANA.

MRS. LIZZIE BLACK, of Posey County, a short time before her death, made a bequest of \$200 to our Society. Mrs. Friedley writes, "I knew Lizzie Black when she worked for \$1 a week, and she always paid \$5 a year to the missionary cause."

MISS NEWKIRK has been elected preceptress of the Xenia Female College in Xenia, O. Her removal from the State, and entering upon school work, made it necessary for her to resign her secretaryship. Her resignation was accepted with regret. Mrs. E. C. Seymour, of Jeffersonville, was elected to fill the vacancy. She was formerly State secretary, and we are glad to know that she accepts the position.

THE La Porte Society gave one month to prayer, that the Christian women of our churches would be aroused to the interests and sustaining of the FRIEND. Do we not in our prayers too much neglect our educational and literary interests?

MRS. WASHBURN, of Logansport, writes of the triumphant death of the vice-president of the Broadway auxiliary, Mrs. Sylvia Kissler, a niece of Bishop Peck. She died Aug. 5, 1877. Her last message to an absent friend was these words, "Tell her to work as hard as she can at whatever He bids her do."

MRS. EARLY reports the organized districts of the Northwest Indiana Conference doing well. Greencastle and Battle Ground nobly,—officers efficient, earnest, prompt.

MRS. McNUTT sends a good word from Greencastle. Locust Street and Roberts Chapel Societies are advancing. The interest increases, and collections are large and more promptly taken. The membership is growing, and the meetings are all well attended. Four young men from Japan will be admitted to the Freshman class in Asbury University this autumn. They will receive much help from our people here. Shall we see the day when Asbury shall train some Japanese woman for glorious work in her own land?

A DISTRICT secretary writes, "Taking a lesson from the parable of the widow and the unjust judge, I have fairly wearied the auxiliaries by my letters, till they have taken up the work in sheer self-defence." Who dares say that our district secretaries are not useful?

##### ILLINOIS.

MRS. WAIT, of Galesburg, presented the Woman's Foreign Mission work before the Swedish Conference held in that city, and some very excellent resolutions were passed. She reports the work on Monmouth District in excellent condition. The presiding elder says that at every place on the district where there is a Woman's Foreign Missionary Society there has been an increase in the contributions to the parent missionary society; and also that there is a very perceptible increase in spirituality among those who have taken hold of this work.

MISS HAMMOND, who has care of the young ladies' missionary societies of the Illinois Conference, is endeavoring to induce the young ladies to form their plans for supporting a missionary. A most excellent and praiseworthy purpose.

MRS. WAIT writes that the work on Monmouth District is very encouraging. "We have fourteen auxil-

aries, all in working order. Not one of our auxiliaries has gone down since the organization of the district. We hold our district meetings twice a year, and they are increasing in interest."

#### WISCONSIN.

**JANESVILLE DISTRICT.**—The semiannual meeting was held in Beloit, June 5th and 6th, 1877.

The exercises consisted of a Welcome and Response, Devotional and Business Meetings, Reports from Auxiliaries, Recitations, Select Readings, Discussions, Essays, Statistics of the Work, A Bible Reading, An Original Poem, A Colloquy, Question Drawer, and "Personal Reminiscences of Missionary Life in China," by Mrs. Wheeler, just home from China. Mrs. Dresser, aged eighty-seven years, and other dear mothers in Israel, cheered the hearts of the sisters by giving incidents of personal experience, and encouraging all to perseverance in their labors of love. Accompanying the resolutions of thanks was one of condolence for the loss of our departed collaborators, sisters Carpenter and White.

The meeting fully equalled the most sanguine hopes, and all returned to home duties with firmer faith in God, encouraged to greater earnestness and diligence in advancing Christ's kingdom.

MRS. J. P. NOYES, Sec.

#### CINCINNATI BRANCH.

**MINUTES** of the eighth annual meeting of the General Executive Committee, held at Minneapolis, Minn., in May, 1877, a handsome pamphlet of sixty pages, printed by G. H. Thomson, Delaware, O., compose a document valuable for reference. The reports are full, the appropriations appear in consolidated form by counties and districts, as well as by Branches. A summary of receipts and summary of the whole work since its beginning, a roll of treasurers and revised record of missionaries, with appended historical sketch and maps of the mission fields, are among the new features. The sole editor and publisher, Mrs. Delia Lathrop Williams, has bestowed much care and painstaking in the preparation of these Minutes, and is entitled to the thanks of the Woman's Foreign Missionary Society of the M. E. Church.

The pamphlet is very salable. Long since all the copies allowed me were disposed of. Fifteen cents and a two-cent stamp will secure a copy, sent to the various Branch secretaries. I sold mine in packages of six each, price \$1.00, as well as singly, and wish I had more.

#### EAST OHIO CONFERENCE DIVISION.

**ANNIVERSARY NOTES.**—This division is twice beloved by the writer: it is my own church home, it is the home of so many missionaries. The Thoburns, Mansells, Binkleys, Edgells, and Mrs. A. D. McHenry all send back loving glances toward our corner of the vineyard. As this division has not yet been presented in the Home Department, suffer me to say that it is a goodly heritage, formed by union of the fractional parts of Erie and Pittsburgh Conferences, within the State of Ohio.

It lies along Lake Erie to Pennsylvania State line. Is separated, southeasterly, by the Ohio River from West Virginia. The Muskingum River is the dividing line between it and the Ohio Conference; the Ohio Canal and Cuyhoga River separate it from North Ohio Conference. It includes eight presiding elders' districts, numbers sixty auxiliaries of Woman's Foreign Missionary Society, with a membership of 1,500, including forty life members. Besides contributing to the regular work, we support one Bible-reader, five orphans in Bareilly, and one in the City of Mexico. By the late bequest of Mrs. S. M. Hitchcock, of Monroe Centre, Ashtabula County, we are to maintain a scholarship in Japan. An elect lady of Cleveland, Mrs. H. Wilkins, as president of a noble auxiliary (Scoville Avenue), inspires the rest of us by having given for three years the sum \$1 per day to our treasury, and she yet maintains two orphans at Bareilly. Mrs. McHenry was a member of this church and auxiliary at the time of her marriage, and during her two years' residence with us did good work for our societies. But we cannot pause long, and hasten to tell you about our last meeting.

At 2.30 P. M., Sept. 17, representatives of Cleveland District met in the chapel of the First M. E. Church during the session of the East Ohio Conference, in presence of a large audience.

Mrs. Rev. G. Dunmire, of Conneaut, read the Scriptures, Mrs. Rev. B. Excell prayed. Reports from auxiliaries followed, and also the unanimous election of Mrs. Excell to the secretaryship of the district. At 3 o'clock the anniversary exercises commenced by calling to the chair the pastor of the church, Rev. B. F. Brooke, D. D. Rev. Bro. Edgell, of Foo Chow, led the singing. Mrs. Dr. Locke read the Scriptures, and Mrs. W. A. Davidson led in prayer. A report of the whole work followed; then that of the Cincinnati Branch and East Ohio Conference Division.

Mrs. Rev. J. R. Mills, secretary of Steubenville District, gave the immense audience a brief, comprehensive digest of woman's work for the women of heathen lands. We all listened with delight. She is the sister of the beloved Dr. and Isabella Thoburn. Rev. F. B. Cherington inspired the enthusiastic gathering with eloquent words, delineating our four departments in India. Mrs. A. C. Finley, of Beverley, O., sang "If I were a voice," and Mrs. Edgell gave a solo in the language of the Celestials. Then came another preacher's wife, Mrs. S. Burt, whose modest demeanor and earnest talk made us glad for the times in which we live. Rev. B. E. Edgell told the experience of a Chinese deaconess, Mary of Lo-Kang.

The secretary read the following:—

*To the Corresponding Secretary of Cincinnati Branch and others of the Woman's Foreign Missionary Society assembled in First M. E. Church, Monday, Sept. 17.*

The following resolutions were unanimously adopted at the session of the East Ohio Conference this morning:—

*Resolved, 1. That we recognize in the Woman's Foreign Missionary Society a potent auxiliary to the parent missionary society, in carrying into effect Christ's*

latest commission, "Go into all the world and preach my gospel to every creature."

*Resolved*, 2. That we heartily congratulate our sisters of this Society on the great successes which God has granted them and their representatives in the mission fields occupied by them.

*Resolved*, 3. That we cordially approve the organ of the Society, the *HEATHEN WOMAN'S FRIEND*, as a valuable repository of missionary intelligence, and recommend its introduction, alongside of the official publications of the church, into all our Methodist families.

*Resolved*, 4. That we cheerfully commend Mrs. Gen. B. B. Cowan, the corresponding secretary for the East Ohio Conference Division, to the hearts, the homes, and the liberality of our people.

Signed,

J. A. PEARCE.

W. H. LOCKE.

W. A. DAVIDSON.

JAMES R. MILLS.

Rev. W. A. Davidson, D. D., offered the following, which was adopted *viva voce*:—

"*Resolved*, That the pastors and their wives of the East Ohio Conference be respectfully and earnestly requested to see to it that an auxiliary to the Women's Foreign Missionary Society is organized this year in each station and on every circuit where none now exists."

Rev. F. S. Hoyt, D. D., came forward, and was warmly greeted as the editor of the *Western Advocate*, which publishes more for our work than any other paper in the denomination, and richly deserves the patronage of the 100,000 Methodist women of the Cincinnati Branch.

He introduced Rev. Chas. W. Drees, of Puebla, Mexico, who, with his lovely bride, had come to our beautiful city to look in upon the conference. In a few well-chosen words, he told us of the excellent work accomplished by our missionaries, Susan M. Warner and Nettie C. Ogden, in the orphanage in City of Mexico.

Chaplain C. C. McCabe related the surrender of the Isle of Madagascar to Christianity, sang two songs, and with his usual *verve*, started out, assisted by other ministers, through the aisles on a tour of discovery as to who would subscribe for the *HEATHEN WOMAN'S FRIEND*. Returning, they brought their sheaves with them. A lady said if the chaplain would sing the "Trundle-bed Song," she would give \$10 to the Society. He earned the reward, and with her consent it will go to purchase twenty copies of our paper for those who, in these times of depression, may not have the half-dollar to invest. The interest in this wonderful anniversary was sustained throughout. Our hearts sang, "One more day's work for Jesus," as we joyfully concluded the exercises.

M. B. I.

## BALTIMORE BRANCH.

"SHE hath done what she could" has found within our Branch during the month most beautiful illustration and most effective practical commentary. Because we cannot do what we would, what others can, how often we excuse ourselves from doing anything. It was the servant with the one talent who hid it in the napkin and buried it in the earth, and against whom the Lord pronounced

judgment. And so we constantly hear the excuse, poverty of talents, of means, of influence. Consecrated littles, if those littles be all, is the want, the demand of Christ and the church. The few have the ten talents, the many have the one.

At a camp-meeting a few years ago, a woman living on a circuit not a hundred miles from Baltimore had her heart moved to deeper devotion to her Master, and specially to the work of the Woman's Foreign Mission Society. But on returning home she found but little sympathy or response from pastor or people, for it was a weak, heavily burdened charge, struggling to hold its own in a Catholic community, and she was the one woman who felt she could spare the one dollar as a direct gift to the cause. But others had a willing heart and time, and the womanly gift of serving, so they resolved to give that, and to this day they meet monthly and make up, not pincushions and tidies and other unsalable articles, but unbleached muslin underclothing for men and women, calico dresses and aprons, such articles as servants would want, and the articles being good and needful, and withal sold reasonably, purchasers are never wanting, and this Society has since never paid less than \$30.00 a year to our cause.

Further, this sewing society met in the house of a very old man, who was thus led to hear of the work. The *HEATHEN WOMAN'S FRIEND* was handed him, his heart was touched, and balancing his accounts at the close of the year, he found in his purse a surplus \$100. That was sent to the Woman's Foreign Mission Society, as the best use he knew to make of it. This year that old man was taken home, and in his will was found a bequest of \$50 to our Society,—the first our branch has ever received,—first fruits I trust in this line. Still further, that woman, and now with her other women, whose hearts were touched, were not satisfied with results obtained, and planned a missionary tea-party in the woods. The brethren stood aloof and only smiled, and consented to serve when division of funds for circuit uses was promised them. Then, as if to try faith and patience to utmost, the elements were unpropitious, and tea-party day the rain poured, and the next and the next it was sunshine and shower. Still all hands were ready, and the programme was carried out, and a missionary meeting was held in the church, and the tea-party in the adjoining woods, and everybody was pleased. The whole thing a success, and a resolution was formed that henceforth to the monthly sewing circle should be added forever the annual missionary tea-party. Moral, What could be done at Grove Chapel under these circumstances, could be done in every charge of Baltimore Conference, and any other where even one woman is determined to do it. Further moral, Circulate *THE FRIEND*.

A young girl without position or office in our Society, but with a burning love for its work, while spending a few weeks in the country thus wrote to her Sunday-school teacher: "When I look back upon the wonderful mercy and boundless love of the past, the years seem too short to praise Him and I long for more time and new ways to prove my love for Him who has done such wondrous things for me."



"What can I do for thee to-day? has been the constant question of my heart, and in every way He has allowed me to glorify Him I read a new evidence of love and approval. So, since I have been here I have continued to seek for something to do for the Master, and have been impressed that it is my duty to do all in my power for the Woman's Foreign Missionary Society. I proved to my satisfaction that I could do nothing. The ministers on the circuit protested that they could not, but I feel sure that patient, earnest, faithful prayer might do much. During the past year it has been my daily prayer that the women in this section might be brought to a sense of their obligation, and there is reason to believe that they are ready to hear what God requires of them. Knowing how coldly all former appeals had been met, I went to work tremblingly, not hoping for visible results, but determined to do my duty. But the blessed Spirit was before me, and I was so kindly received that I took courage and went forward." The outcome of this faith and prayer and determination to do her duty, was the organization, unaided, by this young girl of three auxiliary societies.

From one who labors with her own hand for the supply of her necessities and those that are with her comes a letter with this message: "Enclosed find \$10, five for Home for Aged, five for missionary work. I wish it were ten times as much. If I live and my Father gives me strength to make a living, it shall be sacredly divided with Him, and maybe I can help more in the future."

At Union Church a meeting was held under the auspices of the pastor's wife, and she gave the keynote of the meeting, doing the work on principle from religious conviction, as unto the Lord; and during the week a woman, very poor, came with her dollar for membership, and when the pastor's wife said, "I think your sympathies and prayers are all you can or ought to give," she replied, "I will give this dollar to this work if I do without food."

Public meetings are being held in Baltimore churches. Large and interesting ones first Sabbath in October, at Madison Square on afternoon, Union Square at night, when China chiefly engaged our thought and prayer. The second Sabbath at Whatcoat. And so, all along the line, let new fires be lighted and old fires rekindled, and by public appeals and by private solicitations let this work be sustained and advanced, if by any means we may save some.

I. H.



[So many requests come to the corner for colloquies, poems, etc., suitable for missionary concerts and anniversaries, that it is a pleasure to be able to satisfy, even in a small way, the demand. Mrs. M. B. C. Slade, in her new magazine, *Good Times*, has provided a very adequate supply of these exercises, and it is from this source that the dialogue given below is taken.]

## THE YOUNG SOLICITORS.

BY MRS. M. B. C. SLADE.

PERSONS: *Several young girls, personating elderly women, seated around a table, representing a WOMAN'S MISSIONARY MEETING; three, still younger, acting as SOLICITORS for the mission cause; one very small child.*

*Mrs. A.* — The only business before the meeting is to wait until our young solicitors bring in their report.

*Mrs. B.* — I hope they will have done well. I think it is quite time we old people should transfer some of our mission work to younger hands.

*Mrs. A.* — You do not tire of the beloved mission work?

*Mrs. B.* — Oh, no, indeed! but we have to admit that we are growing older every day, and it is well for us to train our young friends so that they may take our places by and by.

*Mrs. C.* — While we are waiting, let us see if little Lizzie has her recitation nicely learned for the next mission concert.

*Mrs. D.* — Put her up in a chair, she is such a little midge.

*Mrs. A.* (*lifting Lizzie into the chair*). — Now, Lizzie dear, speak slow and clear so all can hear.

## ALL LIZZIE KNOWS.

*Lizzie.* — I am a very little thing,  
As you can plainly see;  
But then, I know who came to bring  
God's gift of love to me.

When I am well, I know who makes  
My life so fair and bright;  
When I am sick, I know who takes  
Care of me, day and night.

And when I die, I know whose hand  
Will lead my soul away,  
Through Death's dark valley, to the land  
Where it is always day.

Just such dear little girls as I  
Live o'er the ocean wave;  
They do not know who came to die  
A sinful world to save.

Poor little heathen! Friends, I pray  
That you will quickly go,  
Or send somebody, right away,  
To tell them — *all I know!*

*Mrs. B.* (*taking Lizzie down*). — That is Lizzie's mission-offering. I think if Jesus were here, He would say, "She hath done what she could."

*Mrs. C.* — Here come our young solicitors, Alice, Carrie, and Susie. (*They enter.*)

*The Ladies.* — Good morning, girls.

*Girls.* — Good morning, ladies.

*Mrs. C.* — I hope you bring us heaps of money, and that you have enjoyed making the calls.

*Alice.* — We really have enjoyed making the calls, though in various ways. Shall we tell our experience?

*Mrs. D.* — Yes, if you please.

*Carrie.* — First, we called on Mrs. Brisk. That visit was finished in a hurry, I assure you. "Missionary offering?" said she. "Oh, yes, indeed! Walk right in. It's all counted out. I thought you'd be along soon. Here it is. I can't say I wish it was more, because it's just according to my means, and the Lord has the regulating of them. I won't ask you to sit down; for I suppose you've ever so many places to go to; besides, I'm busy as a bee myself." So off she flew, and we walked off, having obtained that dollar in less time than I have taken to tell of it.

*Mrs. A.* — Where next?

*Susie.* — We went to Mrs. Kindly's, Mrs. All-right's, and Mrs. Ready's. They each had a pleasant word for us, and cheerfully gave their contributions.

*Carrie.* — Mrs. Kindly said it was very good in us to go around in this way, and save people the trouble of sending in their money. Here are their gifts: three, five, and two dollars. Now, Alice, you tell the next story.

*Alice.* — Are we to relate all our experience, good or bad?

*Mrs. B.* — We'd like to know it all.

*Alice.* — Well, then, our next visit was to Mrs. Splendid. "Mission-money," said she. "What mission?" "For our mission-school," we told her. "What mission-school?" So I told her about our mission-school in India that we have supported so many years; of the wonderful good it has accomplished, and of the work it is now doing, and how glad we were to be the means of carrying it on. I thought I really was making such a moving speech!

*Carrie.* — It proved so. Mrs. Splendid very stiffly replied, "I have many ways for my money, young ladies; I have nothing for you to-day." And she moved in, and we moved out. Just think of it! Such lots of money as Mrs. Splendid has! and how she dresses!

*Mrs. C.* — Hush, hush, my dear! Here, girls, is a lesson for you. When you meet with such rebuffs, take them in a gentle spirit. Don't allow yourself to judge hastily, but try to feel kindly toward those who seem selfish and ungenerous, and then dismiss them utterly from your thoughts as quickly as Mrs. Splendid sent you from her door.

*Susie.* — Can't we call her "Mrs. Shabby," just among ourselves?

*Mrs. D.* — "Not a bit of it," as you girls say. Say nothing at all about her.

*Alice.* — Then we went to see lame Jennie. We didn't think she ought to give anything, she is so poor; but Susie said we would go in and tell her what we were doing.

*Mrs. A.* — Poor, patient, little sufferer! What had she to say?

*Carrie.* — She clapped her little thin hands, and said she was so glad we had come. She had been thinking so much, since she cannot go to church and Sunday school any more, of the heathen children who never had any church or Sunday school, and who never heard the "Suffer little children" that Jesus said; and of the poor little lame heathen sufferers, who never heard of the land where "the inhabitant shall not say, I am sick."

*Mrs. B.* — But of course you did not ask her to give you anything?

*Susie.* — Ask her? We hadn't the chance. She said at once, "You must have my mission-offering, only you will need to wait while I go to the bank for it."

*Mrs. C.* — Go to the bank, when she cannot walk a step?

*Alice.* — Yes, she took her little tin "Savings Bank," and made believe knock at the door. "Any money for me to-day?" she said. "How much do you want?" she made believe come in a gruff voice from within. "Fifty cents," said she. "What do you want it for?" in the same deep voice. "For my mission-offering," said Jennie. "Yes, yes! here it is; come down the chimney and get it!" You know we have to turn the pennies out at the chimney-top; so she counted them out, and made us take them.

*Carrie.* — I asked if she would n't need it for something. She said no, it was given her for candy-money; but if she liked missionary candy

better than molasses candy, she thought she should have her choice.

*Mrs. D.* — O girls, I don't need to tell you to learn a lesson from her sweet, self-denying spirit!

*Susie.* — I think we did. We were intending to buy us each a new ribbon; we had been choosing between blue and pink. As we came out of Jennie's, Alice said, "Girls, how would missionary-ribbon suit you?" We took the hint and all decided to have just that color. (*Handing the price of the ribbons to the ladies.*)

*Alice.* — Only, ladies, as we are indebted to Jennie for the thought, we think the money should go against her name, and we have put it so.

*Mrs. A.* — That is just right! She will be so happy to know that her simple example influenced you in so good a way.

*Mrs. B.* — Did you call on Mrs. Dilly-Dally?

*Carrie.* — Yes, ma'am. She said, "Well, she'd see. She did n't know. How much'd the deacon's wife give? How much'd the pastor's wife give? For her part, seemed to her there was always something coming, — missions, or something. We might call again. She'd see."

*Mrs. C.* — And Mrs. Sharpe?

*Susie.* — Oh, yes! She said, "Mr. Sharpe gave enough, goodness knows! She could n't be bothered!" and she said her good-morning to us as quick as Mrs. Brisk, but oh, in such a different tone!

*Mrs. D.* — Here are five dollars more than your list of names accounts for. How is that?

*Alice.* — I'll tell you. It was so funny! We saw Mr. Cross coming down the street. You know he is rich as rich can be, but he does n't believe in missions or Sunday schools nor anything of the kind. Carrie said, "Let's storm the enemy's fortress, and see what we can get."

*Carrie.* — So we bade him good morning, told him all about our mission-school, and politely asked him for a contribution.

*Mrs. A.* — What did he say?

*Carrie.* — He lifted both hands, and rolled up his eyes and said,

"Hark! Hark! Hark!

Hear the dogs bark,

The beggars are coming to town."

That roused me. I told him we were *not* "beggars"; that we were very young, but we were

learning to work in the mission cause, because it was a good cause, and we meant to do all we could for the heathen people, who are living in sin and ignorance, and we would thank him never to call us beggars again.

*Mrs. B.* — I hope you did n't make him angry.

*Alice.* — I guess not. He looked steadily at Carrie, as though he were thinking of what she had said. Then the queer man said to us all, "Hold out your paws!" We did so, and he dropped a penny into each hand, saying, "That's for your missions!" Then he raised his hat and made a low bow to Carrie, and said, putting five dollars in her hand, "Respected madam, *that* is for your preach."

*Mrs. C.* — Well done, Carrie! I never before knew a mission "preach" reach that man's purse. I hope the effect may be lasting.

*Mrs. D.* — You had Mrs. Flutter's name. What did she say?

*Susie.* — She said, "Deary-me, no! She just could n't. Everything was so high, bad as war times! Elizabeth-Eliza was taking music lessons, and deary me, it costs so! And Elizabeth-Eliza must have a new summer silk, and 'charity begins at home,' and deary-me, she just *could n't*!" So she did n't.

*Alice.* — Oh, but the last place was so different. Dear Grandmother Elder gave her dollar, with her poor, trembling fingers, and then she talked to us so sweetly!

*Carrie.* — Yes; she told us how glad she was that we were beginning so young to work in the dear Lord's vineyard. Then she showed us a little ivory box on her shelf, in which she had kept her mission money for forty years.

*Susie.* — And she said, "Next year, my dears, when you come, I don't think I shall be here. I think I shall be in the beautiful city whose gates are of pearl. But my offering I shall leave in the little box, and you may open it, and find and take it." Then she blessed us, and we came away.

*Mrs. A.* — Young ladies, we are highly gratified with your report. You have not only brought us a good, large sum of money, but your experience has been both useful to yourselves and interesting to us, and we shall certainly move at our next business meeting that you all be reappointed as young lady solicitors for the coming year.



## Business Department.

### WEEKLY CHURCH PAPERS.

We are authorized to state that notices and reports of meetings held in interest of the Woman's Foreign Missionary Society will appear in the columns of the following named papers when furnished by those having charge of such meetings.

Ladies desiring to subscribe for any of these papers, or to furnish reports for the same, should address their communications as below named.

These subscription prices include postage. Specimen copies free.

ZION'S HERALD,	
36 Bromfield St., Boston.	\$2.70
THE METHODIST,	
15 Murray St., New York City.	\$2.20
NORTHERN CHRISTIAN ADVOCATE,	
Syracuse, N. Y.	\$2.20
BUFFALO CHRISTIAN ADVOCATE,	
Ripley & Co., Buffalo, N. Y.	\$2.00
PITTSBURG CHRISTIAN ADVOCATE,	
151 Smithfield St., Pittsburg, Pa.	\$2.00
WESTERN CHRISTIAN ADVOCATE,	
190 West 4th St., Cincinnati, Ohio.	\$2.50
NORTHWESTERN CHRISTIAN ADVOCATE,	
57 Washington St., Chicago, Ill.	\$2.50
CENTRAL CHRISTIAN ADVOCATE,	
913 North 6th St., St. Louis, Mo.	\$2.50
METHODIST PROTESTANT,	
332 West Baltimore St., Baltimore, Md.	\$2.20
THE METHODIST ADVOCATE,	
110 Whitehall St., Atlanta, Ga.	\$2.00
SOUTHWESTERN CHRISTIAN ADVOCATE,	
Lock Box B, New Orleans, La.	\$2.00
CALIFORNIA CHRISTIAN ADVOCATE,	
1041 Market St., Station D, San Francisco, Cal.	\$2.70
CHRISTIAN STATESMAN,	
I. L. Hauser & Co., Milwaukee, Wis.	\$1.50
CANADA CHRISTIAN ADVOCATE,	
Drawer 128, Hamilton, Canada.	\$1.50

### "HELPS" FOR AUXILIARIES.

To assist such as are not able to obtain speakers for auxiliary and public meetings, without incurring too much expense, a variety of short addresses, poems, missionary hymns, and music have been prepared, for sale at the office of the FRIEND. Arrangements have also been made to furnish the following books for use of auxiliaries, which are both interesting and instructive:—

THE ORIENT AND ITS PEOPLE. By Mrs. I. L. Hauser. \$1.75.  
OUTLINE HISTORY OF FOREIGN MISSIONS OF THE M. E. CHURCH. By Mrs. Rev. W. Bixby. \$0.25.

### ADDRESSES AND EXTRACTS.

"An Appeal to Praying Women."  
"Work done for Jesus."  
"An Appeal from a Missionary in China to Christian Women of America."  
Extracts from an important letter from Mrs. Parker.  
"Woman's Work in Missions."  
"The Chinese Daughter-in-Law."  
"Seven Reasons why I should belong to the W. F. M. Society."

### POEMS.

"Best Use of a Dollar."  
"A Plea in Behalf of the Woman's Foreign Missionary Society."  
"The Last Command."  
"The Little Children."  
"The Two Belts of Gold."  
"I have No Time."  
"Two Cents a Week."

### HYMNS AND MUSIC.

"Hold up Thy Light."  
"The Whole Wide World for Jesus."  
"Missionary Hymn."  
"Missionary's Call."  
Price for Addresses, and Poems, 5 cts. each, or six for 20 cts.  
Hymns and Music at the rate of 50 cts. per hundred.  
Card Photographs of Misses Thoburn, Swain, Porter, Chapin, Denning, Campbell, Greep, Mrs. Parker and Mrs. Davis, can be had at 25 cts. each, or \$2.00 per dozen.

"Good Times" is published monthly, each number containing exercises for missionary and temperance meetings, also for S. S. Concerts. Subscription price, \$1.00.

For "Good Times" and any other above-named "Helps," address,

Mrs. L. H. Daggett, 36 Bromfield St., Boston.

### THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Includes eight associated Branches. Their territorial limits and respective Corresponding Secretaries are as follows:—

- I. New England States. Mrs. Rev. C. P. Taplin, Groton, Vt.
- II. New York and New Jersey.  
Mrs. Wm. B. Skidmore, 9 E. 17th St., New York City.
- III. Penn. and Del. Mrs. J. F. Keen, 1209 Arch St., Phil.
- IV. Maryland, District of Columbia, and Eastern Virginia.  
Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md.
- V. Ohio, Western Virginia, and Kentucky.  
Mrs. W. A. Ingham, 203 Franklin St., Cleveland, O.
- VI. Illinois, Indiana, Michigan, and Wisconsin.  
Mrs. Jennie F. Willing, 186 Vincennes Ave., Chicago, Ill.
- VII. Iowa, Mo., Kans., Minn., Nebr., Colo., and Wyoming.  
Terr. Mrs. Lucy E. Prescott, Winona, Minn.
- VIII. Tenn., No. Carolina, S. Carolina, Ala., Ga., and Fla.  
Mrs. Rev. E. Q. Fuller, Atlanta, Ga.  
The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters.
- IX. Ark., Miss., Louisiana, and Texas, at New Orleans.
- X. Pacific Coast, at San Francisco.

Information respecting the Society may be obtained on application to any of the above-named Secretaries. Letters of inquiry are solicited.

### REPORTS OF NEW AUXILIARIES.

#### NEW ENGLAND BRANCH.

	Cor. Sec.	Mem. H. W. F.	Sub.
Goodwin's Mills, Me.,	Miss Ellen O. Hill,	19	12
Kennebunk, Me.,	Mrs. Addie Lewis,	40	5
Kennebunk Depot, Me.,	Miss Helen E. Littlefield,	16	5
Clinton, Mass.,	Miss Lizzie Morton,	22	8
Townsend, Mass.,	Mrs. Jessie Knight,	20	5
Weirs Campmeeting, N. H.,	Miss Annie Burwell.		

Mrs. C. P. Taplin, Cor. Sec.

#### PHILADELPHIA BRANCH.

	Cor. Sec.
(By Miss E. Pershing.)	
Alleghany Female College,	Miss E. Fundenburg.
Volant, Pa. (By Mrs. Cyrus Clarke.)	Mrs. Dr. Siegler.
Greenville, Pa. (By Mrs. E. C. Eckles.)	Mrs. J. McPherrin.
Albion, Pa. "	Mrs. J. H. Vance.
Oil City, Pa. (By Mrs. J. S. Austin.)	Mrs. W. Chambers.
Emblenton, Pa. "	Mrs. Van Schaick.
E. Smithfield, Pa. (By Mrs. C. R. Statham.)	Miss M. E. Nichols.
Frederica, Del. (By Mrs. E. B. Stevens.)	Miss M. Emerson.
Laurel, Del. "	Miss L. C. Tate.
Laws Chapel, Del. "	Miss S. Coursey.
(By Mrs. E. C. Eckles.)	
Harmansburg Ct., Pa.	Mrs. S. H. Thurber.
Middlesex, Pa. (By Mrs. C. C. Graham.)	
Nazareth, Phil. (By Mrs. J. F. Keen.)	Miss R. H. Hood.
Grace Ch. (Mrs. C. M. Buck.)	Miss M. Clement.
Greencastle, Pa. (Mrs. C. M. Buck.)	

S. L. Keen, Cor. Sec.

#### NORTHWESTERN BRANCH.

	Cor. Sec.
Bourbon, Ind. (By Mrs. McElvin.)	Mrs. Rev. S. J. McElvin.
La Valle, Wis. (By Mrs. Irish.)	Miss Alice Bromley.
Ramsey, Ill. (By Mrs. Slade.)	Mrs. E. Wright.
Harmony, Ill. (By Mrs. Neff and Mrs. Earp.)	Mrs. M. E. Slack.

Washington, Ind. (By Mrs. Friedley.) Mrs. Kate S. Friedly.  
 Bloomington, Wis. (By Mrs. R. Hoskins.) Clara Brown.  
 Wonebec, Wis. Mrs. Mary Jinewein.  
 Economy (Wayne Co.), Ind. Mrs. L. Hunt.  
 Cloverdale, Ind. M. E. Grigsby.  
 Kimbundy, Ill. (By Mrs. M. E. Slade.) Rev. Mrs. Whitaker.  
 St. Elmo, Ill. Miss Mattie E. Noll.  
 Seldons Mich. (By Mrs. F. D. York.) Mrs. M. E. Carlton.  
 Oshemo, Mich. (By Miss Carrie Hatfield.) Miss Abbie Balch.  
 Eau Claire, Wis. Miss Ada J. Collier.  
 Kendall, Ind. Mrs. Frank Answalt.  
 Wilton, Wis. (By Mrs. Irish and Mrs. Hall.) Mrs. O. Austin.  
 Kendall, Wis. Mrs. James Brown.  
 Morton, Ind. (By Mrs. L. S. McNutt.) Mrs. Allen Darnall.  
 Georgetown, Ill. (Y'g Ladies'. By Miss Hammond.) Miss Aukrum.  
 Burnellsville, Ind. Miss Emma Palmer.  
 Millbrook, Ill. (By Mrs. Dr. Sweetland.) Hannah Barron.  
 Plymouth, Mich. (By Mrs. L. P. Davis.) Miss Susie Jackson.  
 Dennings Lake, Mich. (By Mrs. Cross.) Mrs. W. A. Reynolds.  
 Terre Haute, Ill. (By Mrs. St. John.) Mrs. Wm. Robinson.  
 Elba Chapel, Ill. (By Mrs. Evans.) Villa Adams.  
 Bethel Chapel, Ill. (By Miss Hammond.) Libbie Bassett.  
 Oakwood, Ill. (By Young Ladies' Society.) Miss Mary Searls.  
 Chippewa Falls, Wis. (By Mrs. Irish.) Mrs. L. Hockinbrook.  
 Litchfield, Ill. (By Mrs. Slade.) Miss N. Davis.

JENNIE F. WILLING, Cor. Sec.

## RECEIPTS OF THE W. F. M. SOCIETY.

## NEW ENGLAND BRANCH.

FROM SEPT. 13 TO OCT. 13.

*East Maine Conference.* — Bangor, Miss Hattie Jewett, \$1.50.  
*Maine Conference.* — Augusta, \$9.75. — Kent's Hill, \$25.00. — Portland, Pine St. Ch., \$4.00. Total, 38.75  
*New Hampshire Conference.* — Bristol, \$4.00. — Concord, \$3.50; Colebrook, \$6.50; Claremont Junction Camp-meeting, \$28.00, \$5.00 (\$33.00), \$3.50 of this from Mrs. Rev. J. D. Beeman. — East Salisbury, Mass., \$10.00. — Exeter, \$3.35; Herbert L. Pettingill's Mite Box, \$3.65 (\$7.00). — Groveton Camp-meeting, \$15.00. — Hedding Camp-meeting, \$18.46 (\$8.50 of this from Mrs. Samuel Norris, and \$5.00 from Mrs. Logan). — Weir's Camp-meeting, \$40.00. Total, 142.46  
*Vermont Conference.* — Ascutneyville, \$2.00. — E. Burke, \$3.00. — Fairfax, \$7.00. — Hardwick, \$4.75. — Irasburg, \$3.00. — Ludlow, \$5.00. — Milton, \$6.60. — Randolph, Mite Box Society, \$5.00. — Union Village, \$2.50. — Wilmington, \$5.00. Total, 43.85  
*New England Conference.* — Boston, Trinity Ch., \$4.00. Cambridge, Trinity Ch., \$10.25; North Ave. Ch., \$11.80; Chelsea, Walnut St. Ch., \$3.00; Chicopee, \$9.00; Chicopee Falls, \$6.00. — East Sanguis, \$6.00; Easthampton, \$3.00. — East Pepperell, \$6.50, "Cheerful Givers, \$2.50 (\$9.00). — Hamilton Camp-meeting, "Asbury Gleaners," \$80.00. — Leominster, \$10.00; Lynn (Missionary Meeting at So. St. Ch.) for Life Membership of Mrs. Rev. Robert Hoskins, of India, \$20.00. — Malden, \$25.00 (\$5.00 of this collected by Miss Carrie Coburn for Cawnpore School); Medford, \$22.00; Milford, \$5.00; Milbury, \$6.75. — Northampton, \$6.75. — Springfield, State St. Ch., Mrs. W. D. Stevens, for Life Membership of her daughter, Jennie Dustan Stevens, \$20.00, for Bible-reader, \$20.00 (\$40.00); Sterling Camp-meeting, \$1.00. — Warren, \$5.00; Ware, \$5.00; Webster, 12.00; West Medway, \$5.00; Winchendon, \$3.00. Total, 315.55  
*Providence Conference.* — Martha's Vineyard, \$120.00. — North Manchester, Ct., \$9.00. — Providence, Chestnut St., \$5.00; from M. B. of Mrs. Sarah Potter, \$10.00; Miss S. A. Potter, \$1.00; Miss Myra Potter, \$1.00; Mathewson St., \$3.00; Trinity Ch., \$2.00; South Providence Ch., \$5.00 (\$27.00). — Willimantic Camp-meeting, \$49.00. Total, 205.00  
*New York East Conference.* — Middletown, Ct., \$20.00. — New Britain, \$4.00. — Plainville Camp-meeting, \$31.64. — Unionville, Nellie M. Daniels, \$1.00. — Wallingford, Emily J. Andrews, \$1.00. Total, 57.64  
*Troy Conference.* — North Adams, Mass., Mrs. Judge Rockwell, 1.00

Grand total,

\$805.75

*Life Member.* — Miss Jernie D. Stevens, Springfield, Mass.

LYDIA H. DAGGETT, Asst. Treas.

36 Bromfield St., Boston.

## NEW YORK BRANCH.

SEPTEMBER 5 TO OCTOBER 9, 1877.

*New York.* — Auburn, 1st Ch., \$27.78. — Bellville, \$6.00; Buffalo, Delaware Ave. Ch., \$110.00 (\$30.00 from Mrs. S. S. Bond for orphan, "Della"; \$20.00 from Mrs. F. H. Root, for L. M.; \$20.00 from Mrs. I. G. Bidwell, to make Charlton B. Bidwell L. M.; \$10.00 from Mrs. A. B. Wright, towards L. M.). — Central New York Conference, \$152.50; Clyde, \$35.00; Carthage, \$10.00; Chittenango, \$5.00; Cazenovia, \$9.50; Canandaigua, \$13.75; Clinton, \$10.00. — Enclid, \$4.50; Earlville, for "Alice Carey Hitchcock," \$15.00; East Bloomfield, \$13.00; Elmira, Hedding Ch., \$13.00; First Ch., \$11.00; East Oswego, \$3.90. — Fleming, \$4.00. — Geneva, for "Geneva A. Taylor," \$19.00; Gouverneur, \$9.00; Groton, \$6.49. — Hannibal, \$5.12; Hempstead, for "Clara Hempstead," \$10.00. — Ithaca, Aurora St. Ch., \$40.00. — Knuxboro', \$3.40. — Ludlowville, \$9.00; Lowville, for Bible-reader, "Anna Barnes," \$14.00. — Mexico, \$54.55 (\$40.00 to constitute Mrs. Simeon Parkhurst and Mrs. Dr. Rundell, L. M.); Madison, \$5.90, for Harriet Madison; Marcellus, \$13.00; Moravia, \$11.00. — New York City, Jane St., from Mrs. John L. Van Boskerck, \$1.60; Washington Sq. Ch., \$49.00; Yorkville, from Mrs. S. Thomson for "Samuella Thomson," \$15.00; Harlem, St. James Ch., \$10.58; North Chatham, \$5.00, for "Emma Lytle." — Oswego, \$2.00, from a friend at Dempster Grove Camp-meeting; Ogdensburg, \$16.73. — Phelps, \$20.00, to make Miss Pattie Maffet L. M.; Plattsburgh, \$7.62, for "Libbie Carter"; Pulaski, \$6.00; Penn Yan, \$11.00. — Sterling, \$4.00; Sacket's Harbor, \$4.50; South Onondaga, \$12.00; Seneca Castle, \$7.52; Syracuse, First Ch., \$8.55; University Ave. Ch., \$5.90; Centenary Ch., \$11.00; Skaneateles, \$4.65; South Lansing, \$4.00. — Theresa, \$5.00; Tarrytown, \$15.00, for Bible-reader, "H. W. Cobb"; Thousand Island Park, \$59.00. — West Winfield, \$40.00, Mrs. Nancy Withrup, L. M.; West Troy, Ohio St. Ch., \$10.00; Watertown, State St. Ch., \$14.85; Wolcott, \$25.50; Watkins, \$4.00; West Chazy, \$2.25; Weedsport, \$11.35. Total, \$1,037.99  
*New Jersey.* — Bound Brook, \$17.75. — Camden, \$18.40. — Jersey City, \$30.00, for orphan, "Marguerite Bartine." Total, 66.15  
 From sale of minutes of Executive Meeting, 2.30

Grand total,

\$1,106.44

141 Centre St., N. Y.

MRS. J. M. CORNELL, Treas.

## BALTIMORE BRANCH.

FOR THE QUARTER ENDING OCT. 1.

*Maryland.* — Baltimore, Columbia St. Ch., \$13.00, A friend, for India, \$36.90, First Ch., \$11.61, North Baltimore, \$41.00, Madison Sq., \$3.00, Mount Vernon Pl., \$16.00, Madison Ave., \$39.14, High St., \$5.00, Fayette St., \$2.25, Emory, \$11.75, Whatcoat, \$11.00, Aisquith St. Meth. Prot., \$6.82, Huntingdon Ave., \$44.85, Baltimore Circuit Tea Party, \$100.00, Subscriptions, \$60.00 (\$160.00). — Hagerstown, \$15.00. — Lutherville, \$6.00. — Bethel Ch., N. W. Circuit, \$6.56. — Elk Ridge, \$7.33. — Grove Chapel, a bequest from Dr. Wm. Hand, \$48.50, Tea Party, \$31.25 (\$79.75). — Frederick City, \$30.00. — Snow Hill, \$16.00. — Greensborough, \$7.00. — Chestertown, \$10.00. — Crisfield, \$5.00. — Fairmount, \$11.20. — Earnings and savings of little Daisy McLeod, \$2.76. Total, \$908.02  
*District of Columbia.* — Washington, Wesley Chapel, \$28.00, Jrs., \$6.75 (\$34.75); Ryland Chapel, \$16.55; Foundry, M. B., \$21.82; McKendree, \$9.75; Hamline, \$8.25; Georgetown, Dunbarton St., \$11.50. Total, 102.60  
*METHODIST PROTESTANT CHURCHES.* — Georgetown, through Rev. Dr. Murray, \$20.00; Lexington St., through Rev. Dr. Drinkhouse, \$1.25; Eutaw Station, \$2.76; Green St., \$23.02; Bedford Circuit, \$2.80; Surry Mission, \$0.60; Cumberland, \$5.25; Preston Circuit, \$0.80; Pipe Creek Circuit, \$5.00; Pocomoke, \$6.00; Concord, \$2.25; Warwick Circuit, \$5.00; Howard Circuit, \$11.30; Deer Creek S. S., \$2.05; Centreville, \$23.00. Total, 113.68

Grand total,

\$822.73

234 W. Fayette St., Baltimore, Md.

MRS. M. G. HAMILTON, Treas.

## PHILADELPHIA BRANCH.

AUGUST 1 TO OCTOBER 1.

*Pennsylvania.* — Armagh, \$7.00; Albion, \$7.50. — Blairsville, \$10.75. — Cassville, \$13.86; Curwensville, \$5.75; Cambridgeboro', \$8.90; Chambersburg, \$10.25. — Espyville, \$1.00; East Springfield, \$3.40; Franklin, \$17. — Greenville, \$10.00; Germantown, \$27.00. — Huntingdon, \$5.17; Hyde Park, \$3.25; Hollidayburgh, \$8.60;

Harrisburgh Grace, \$12.00. — Lancaster, \$5.00; Lewisburg, \$12.12. — Mercer, \$12.15; Mill Village, \$6.75; Millburg, \$3.50; Mansfield, \$1.75; Meadville, dues \$6.25; Mrs. Cyrus Lee towards support of orphan, \$20.35 (\$26.60); Milesburg, \$2.00. — Philadelphia, Germantown, \$27.00; Philipsburg, proceeds of Apron Fair, \$50.00; Pittsburg, Fifth Avenue, \$25.00. — Liberty St., to constitute Miss M. Atersberger L. M. and dues, \$33.00. — Pittston, \$13. — Sheakleyville, \$5.25; Scranton, \$4.25; Susquehanna, \$31.25. — Reading, \$36.41; Rouseville, \$13.60. — Townsville, \$5.25; Titusville, \$3.25. — Wyoming Camp, \$44.50; West Pittston, \$10.75; Washington, \$10.00; West Chester, dues \$11.25; Mrs. M. J. Ganetson, L. M., \$5.00; Mrs. S. P. Darlington, for L. M., \$5.00 (\$21.25). Total, \$573.06  
Delaware, \$8.50; Laurel, \$6.35. — Middletown, \$10.00. Total, 65.88.

Grand total, \$638.94

Mrs. WM. M. WHITAKER, Treas.  
122 North 13th St., Philadelphia.

## CINCINNATI BRANCH.

JUNE 5 TO SEPTEMBER 4, 1877.

Cincinnati Conf., Mrs. M. L. Pickering, Sec. East Cin. Dist., Mrs. Wm. B. Moler, Sec. — Cincinnati, Asbury, \$5.00; Germania Society, \$26.20; Lebanon, \$7.00; Oshen, \$3.50. West Cin. Dist., Mrs. T. H. Pearne, Sec. — Oxford, \$7.75 (\$5.00 on Mrs. Bennett's L. M.); Wyoming, \$22.00. Springfield Dist., Mrs. C. H. Lawton, Sec. — Springfield, Central Ch., \$25.50; High St., \$51.00 (\$30.00 on support of orphan); North Lewisburgh, \$8.00; Centerville, \$6.25; White Chapel, \$6.00; Union Circuit, \$5.00. Dayton Dist., Mrs. Wm. Herr, Sec. — Troy, \$15.25 (including \$3.25 from Busy Bees); Franklin, \$9.00; Springboro', \$5.00. Hillsboro' Dist., Mrs. Blanche Pugsley, Sec. — Hillsboro', \$15.25 (\$5.00 on L. M.); Greenfield, \$3.00; Rainsborough, \$1.50; Highland, \$4.75 (support of orphan); Wilmington, \$3.00; Bowersville, \$2.00. Ripley Dist., Mrs. N. W. Darlington, Sec. — Manchester, \$13.10; Williamsburg, \$5.00; West Union, \$2.50. Total, \$252.55

North Ohio Conf., Mrs. H. Benton, Sec. Cleveland Dist., Mrs. S. F. Henry, Sec. — Pittsfield, \$5.10; Brunswick, \$12.50. Sandusky Dist., Mrs. E. Y. Warner, Sec. — Republic, \$3.00; Bellevue, \$11.65; Milan, \$3.00; East Townsend, \$7.75; Bloomville, \$24.50; Fairfield C't., \$23.25; Peru, \$5.00; Perkins, \$18.00. Mansfield Dist., Mrs. B. B. McVey, Sec. — Savannah, \$14.00; Mount Pleasant, \$4.00. Wooster Dist., Mrs. W. H. Painter, Sec. — Doylestown, \$4.00; Canal Dover, \$4.00; Burbank, \$7.25; Millersburg, \$6.00; Chatham Centre, \$6.50; West Salem, \$10.55; Lodi, \$5.35; Shreve, \$4.70; Nashville, \$3.50; Loudonville, \$3.75; Pike Station, \$5.00; Leroy, \$1.00; Biglow, \$3.25. Mount Vernon Dist., Miss Louisa Bowers, Sec. — Chesterville, \$6.50; Sparta, \$3.00; Gambier, \$6.00; West Bedford, \$5.00; Roscoe, \$6.65; Keen Ct., \$29.70. Galion Dist., Mrs. Dr. Campbell, Sec. — Bucyrus, \$5.91; Galena, \$12.00; E. Delaware, \$4.50. Total, 278.76

East Ohio Conf., Mrs. B. R. Cowan, Sec. Cleveland Dist., Mrs. W. A. Ingham, Sec. — Cleveland, Christ Ch., \$40.00; Perry, \$5.00; Geneva, \$13.70; Mayfield, \$18.00 (scholarship in Bijnour school). Akron Dist., Mrs. G. W. Marley, Sec. — Akron, First Ch., \$78.85; Nelson, \$10.00; Cuyahoga Falls, \$2.00; Bedford, \$7.00; Rootstown, \$30.00; Edinburg, \$4.25; Windham, \$8.00; North Bristol, \$13.00. Canton Dist., Mrs. K. P. Bruch, Sec. — Salem, \$3.61. Cambridge Dist., — Cadiz, \$7.50. Barnesville Dist., Mrs. M. E. Frazier, Sec. — Barnesville, \$57.10; Bellaire, \$23.10; Bridgeport, \$11.00; St. Clairville, \$12.25; Armstrong Mills, \$29.00. Steubenville Dist., Mrs. J. K. Mills, Sec. — Scio, \$4.00. Youngstown Dist., Mrs. L. F. Bascom, Sec. — Greensburg, \$6.25; West Mecca, \$4.00; Legacy from Mrs. Sallie Mann Hitchcock, Monroe Centre, \$50.00 (1st scholarship in Tokio school). Total, 459.61

Life Members. — Mrs. J. T. Holloway, Cuyahoga Falls; Mrs. M. L. Dove, Mrs. Celia Boyd, Barnesville; Mrs. Eliza Armstrong, Armstrong Mills; Rev. T. S. Hodgson, Bellaire.

Central Ohio Conf. Dist., Mrs. P. S. Donelson, Sec. Delaware Dist., Mrs. C. H. Fribble, Sec. — Delaware, Williams St. Ch., \$35.00 (including \$18.00 for Bible-reader Ewen Richards); Wesleyan College, \$33.65; Marion, \$56.00 (\$30 for support of Marion Belt); Marysville, \$11.00; Richwood, \$10.75; Marcellus, \$10.00. Bellefontaine Dist., Mrs. O. A. Palmer, Sec. — Bellefontaine, \$12.25; West Liberty, \$5.25; Degraff, \$6.12; Sidney, \$6.00. Lima Dist., Mrs. Wm. Jones, Sec. — Lima, \$4.50; Elida, \$3.50. Findlay Dist., Mrs. Wm. Fitzgerald, Sec. — Arcadia, \$3.50; Lakewood, \$74.55 (\$60.00 for Bible-reader). Toledo Dist., Mrs. M. W. Plain, Sec. — Toledo, St. Paul's, \$11.00; St. John's, \$12.00; Broadway, \$2.75; Collingwood, \$20.00

(L. M., from St. John's, Mrs. M. W. Plain); Bryan, \$10.50; Edgarton, \$10.25. Kenton Dist., Mrs. W. S. Paul, Sec. — Kenton, \$32.00 (Mrs. J. A. Ferguson, L. M.); Carey, \$5.70; Northwood, \$3.00; Treuton, \$5.00. Total, \$381.25  
Kentucky Conf., Mrs. Cleora B. Savage, Sec. Covington and Maysville Dist., Mrs. Hamilton and Mrs. Phister, Secs. — Covington, Union Ch., \$6.50; Maysville, \$6.00. Lexington Dist., Mrs. J. E. Gilbert, Sec. — Lexington (Young Ladies' Society, for support of orphan "Cleora B. Savage" in Japan), \$40.00. Greenville Dist., Mrs. B. A. Stubbins, Sec. — No Creek Circuit, Wesley Ch., \$2.40; White Oak, \$1.25. Total, 56.15

Grand total, \$1,428.32

Mrs. WM. B. DAVIS, Treas.

310 Elm St., Cincinnati, O.

## NORTHWESTERN BRANCH.

SEPTEMBER 1 TO OCTOBER 1, 1877.

Illinois. — Aledo, \$17.10; Altona, \$13.75. — Bethel Chapel, French Creek Circuit, \$10.25. — Chicago, Etta Springer, Ada St., \$3.00; Centenary Ch., Fair money, \$45.45; Grant Place, \$14.50; Cass, \$20.00. — Decatur, First Ch., \$38.00; Du Quoin, \$2.50; Dixon, \$13.68. — Eureka, \$12.00 (\$1.00 from Young Ladies' Aux.); Evans-ton, Mrs. Snively Med. Ed. Fund, \$5.00; Elwood, \$11.00; El Paso, \$10.00; Griggsville, \$19.50 (\$3.00 of this from little girls' Mite Boxes); Gridley, \$2.00. — Jacksonville, Illinois Female College, \$21.00. — Knoxville, \$12.25. — Light House, \$11.00; Lincoln, Rev. and Mrs. M. D. Hawes, for the Sallie Brown fund, \$10.00. — Mt. Morris, \$13.50 (\$5.00 from Mrs. E. W. Adams); Minooka, \$13.20; Manhattan, \$18.00. — Oquawka, \$6.00; Oneida, \$3.00; Oregon, \$7.50. — Plainfield, \$3.00. — Rossville, \$4.50; Rushville, \$21.00. — Springfield, First Ch., for Miss Denning, \$12.50; Sterling, Fourth St., for Japan, \$8.50. — Tonica, \$11.50 (\$7.60 from Young Men's Bible Class for Miss Denning). — Vandalia, \$30.00; Waverly, for orphan in Miss Howe's school, \$35.65; Wilton Centre, \$6.00; Wheaton, \$5.50; Warsaw, Young Ladies' Aux., \$3.20; Wenona, \$8.00. Total, \$407.53

Michigan. — Battle Creek, \$14.30 (\$5.33 of this from Ettie Pearce's M. B.); Bunker Hill, \$10.00. — Coloma, for Misses Howe and Hoag, \$4.40. — Detroit, Tabernacle Ch., \$5.00; Simpson Ch., \$9.00. — Detroit Conference, \$42.00 (\$20.00 Med. Ed. Fund, \$20.00 L. M. Mrs. Rev. I. Johnson, \$1.00 Mrs. Wm. Fox, \$1.00 Mrs. J. N. Elwood); Dayton Circuit, Mrs. Ely Egbert, \$5.00; Denton, \$11.70. — Flushing, \$10.50. — Greenville, \$4.50. — Leslie, \$4.50. — Macon, \$10.00; Mendon, \$7.00; Muskegon, \$10.50; Mason, \$10.00. — Niles Dist. Camp-meeting, Medical Fund, \$23.68. — Orion, \$5.50. — Perry, \$5.00; Penfield, \$8.00. — Ridgeaway, \$13.53; Redford, \$6.00; Romeo Camp-Meeting, Medical Fund, \$4.25. — St. Johns, \$3.86; St. Louis, \$7.75. — Troy, \$5.80; Tawas, \$2.00; Tompkins, \$17.20. — Utica, Little Girls for Bareilly Orphanage, \$8.00; Union City, \$2.85. — Woodland, Second Ch., \$2.28. Total, 274.00

Indiana. — Aurora, \$12.25. — Columbus, \$15.10. — Huntington, \$3.50. — Indianapolis, California St. Ch., \$20.00; Fletcher Pl., \$17.15 (\$5.00 of this for Tokio Home); Young Ladies, \$15.80; Third St. Ch., \$8.00; Central Ave., Mrs. Adaliza Slougher, \$20.00; Ames Ch., \$13.50. — Jeffersonville, Mrs. E. C. Seymour, Sale of Orient, \$3.00. — Kentland, \$10.00. — New Albany, Wesley Chapel, \$5.30. — Plymouth, \$10.00. — Richmond, \$8.50; Remington, \$6.75; Rensselaer, \$5.25. — S. E. Indiana Conf., \$85.20. — Terre Haute, Asbury Ch., \$25.00. — Vevay, \$3.12. — Indiana Conference, \$326.50 (\$27.85 of this amount a bequest from Mrs. Elizabeth Black, Posey County, John St., New Albany, \$8.50; Vincennes, \$19.00, Brooklyn, \$0.41); Sale of An. Rep., \$7.85. Total, 624.77  
Wisconsin. — Appleton, \$9.00. — Dartford, Support of "Pearlie Ray," India, \$30.00; Eureka, \$3.50. — Ft. Atkinson, \$5.85 (\$0.55 from Young People's Society, support of orphan "Evangeline Powers"); Fredonia, \$5.25. — Neenah, \$5.65; Omro, \$3.00. — Pewaukee, \$9.00. — Richland Centre, \$3.10. — Waupaca, \$8.25. Total, 82.60  
Sale of Mite Boxes, Mrs. M. J. Haywood, \$9.15; Sale of Fair Goods, \$33.58 (Med. Ed. Fund), 42.73

Grand total, \$1,431.63

## PAYMENTS ON LIFE MEMBERSHIPS.

Indiana. — Stockwell, Mrs. J. J. Stallard, \$5.00; Shelbyville, to complete L. M. of Mrs. Amanda Bennett, \$5.00; Westville, complete L. M. of Mrs. A. C. McKinsey, \$7.00; North Manchester, L. M. of Mrs. S. J. Swindell and Miss Nellie Miller, \$40.00; Utica, Mrs. Rev. Real, \$10.00; Indianapolis, Fletcher Place, Mrs. C. O'Neil, for Mrs. Mary Curless, \$5.00; Central Ave., Mrs. Adaliza Slougher, for Mrs. Anna Morgan, \$20.00.



**Illinois.**—Springfield, First Ch., \$20.00 of the money paid in May for L. M. of Mrs. George Judd; Decatur, \$5.00, L. M. Mrs. Leaton, \$5.00 Mrs. N. A. White, \$7.01 Mrs. Alice Falconer; Chicago, Ada St., Etta Springer, \$3.00; Eureka, \$5.00 on L. M. of Mrs. E. P. Hall, \$1.00 Mrs. Sylvester Wright; Jacksonville, Female College, \$5.00 Miss E. L. Allyn, \$5.00 Miss M. S. Pegram; Oregon, \$7.50, Mrs. M. G. Wordsworth; Sterling, \$8.50, Mrs. L. A. Sanford; Vandalia, \$13.00 complete L. M. Mrs. M. E. Slade.

**Michigan.**—Detroit Conference, Mrs. Rev. I. Johnson, \$20.00.

EMILY HUNTINGTON MILLER, Treas.

**Evanston, Ill.**

#### WESTERN BRANCH.

AUGUST 1 TO OCTOBER 1, 1877.

**Iowa.**—Fort Dodge, for orphan in Mexico, "Alice Hartsough," \$10.00; Leeds Grove, \$9.75; Mason City, Mrs. D. McGregor, to make herself L. M., \$20.00; Mason City, \$5.25; Ashland, \$6.75; M. C., \$1.57; Sabula Scholarship in "Tokio," \$6.40; M. C., \$3.51; Russell, \$4.50; Usage, \$4.75; Prairie City, \$9.50; M. C., \$0.59; Missionary Rags, \$0.25; Donation Thomas Stevens, \$1.50; Garden Grove, \$7.25; Albia, \$3.65; M. C., \$2.10; Missionary Rags, \$0.60; High Prairie, \$9.75; Missionary Rags, \$0.80; Pella, \$7.25; Missionary Rags, \$0.10; Anamosa, \$8.00; Support of orphan "Eliza Isbell," M. C. \$1.67; Miss. Tea, \$3.13; Sale Annual Reports, \$0.50; Fairview, \$4.10; Corning, \$7.20; M. C., \$1.32; Tea Meeting, \$11.37; Fairfield, \$9.25; M. C., \$0.89; Dexter, \$5.50; M. C., \$1.89; Dyersville, \$12.25; Fayette, \$5.50; M. C., \$0.17; Bonaparte, \$2.25; Osceola, \$6.72; Ottumwa, \$12.25; M. C., \$2.08; For Bible-reader, \$25.00; Otley, \$2.50; Lyons, \$12.49; M. C., \$0.72; For work in Tokio and L. M., \$11.79; Keokuk, \$7.25; M. C., \$0.67; Missionary Rags, \$0.65; Toledo, \$12.50; Tipton, \$6.00; Bloomfield, \$9.80; M. C., \$12.50; Young People's Fair, to make Mrs. C. V. Weaver L. M., \$12.60; Missionary Rags, \$0.20; Mechanicsville, \$5.50; M. C., \$1.22; Sale Annual Reports, \$0.30; Maringo, \$4.50; M. C., \$0.75; Birmingham, \$7.50; M. C., \$0.58; Malcom, \$2.75; Grinnell, \$2.75; M. C., \$0.50; Olin, \$1.25; Burlington (Old Zion), \$13.05; M. C., \$2.32; Division St., \$6.00; Missionary Rags, \$0.50; Young Ladies, \$2.75; Missionary Rags, \$0.45; East Melrose, \$3.50; M. C., \$1.38; Missionary Rags, \$1.64; Donation, \$0.50; Kossuth, \$4.25; M. C., \$0.97; Donations, \$11.89; Sociable, \$3.35; Farmington, \$4.25; Fort Madison, \$4.25; M. C., \$1.06; Eddyville, \$1.25; Springville, Mrs. J. M. Rankins, L. M., \$4.50; Muscatine, \$9.25; Mrs. S. M. Hawley, L. M., \$20; Missionary Rags, \$0.23; Mt. Pleasant (First Ch.), \$23.25; M. C., \$4.05; Missionary Rags, \$0.60; Donation, \$0.25; Oskaloosa (Simpson Ch.), \$5.50; M. C., \$1.35; First Ch., \$11.40; May Bell, M. C., \$0.45; M. C., \$3.15; Davenport First Ch., \$7.00; M. C., \$0.85; Manchester, support of orphan "Emma Iowa, Manchester," \$5.00; Indianola, \$6.75; M. C., \$0.65; Missionary Rags, \$0.70; Dubuque, \$14.00; Keokuk, Chatham Square, \$6.25; M. C., \$1.36; Millersburg, \$1.50; Lynnville, \$2.00; Donation, \$1.00; Montezuma, \$3.00; M. C., \$1.00; Council Bluffs, \$2.25; M. C., \$2.01; Sale Reports, \$0.20; Waukon, \$0.50; Mrs. Place, M. C., \$0.60; Tea Meeting, \$1.65; Missionary Rags, \$0.40; Donation, \$1.00; Fort Dodge, \$3.80; M. C., \$1.75; Keota, \$1.75; Victor, \$4.25; Missionary Tea Meeting, \$2.29; M. C., \$0.17; Missionary Rags, \$0.61; Donations, \$0.25; Chillicothe, \$2.75; Kellogg, \$1.38; Granville, \$3.00; Donation, \$0.25; Le Mars, \$6.85; Floyd, \$3.25; Sale reports, \$0.30; Danville, \$5.25; M. C., \$0.62; Donation, \$0.50; Vernon Prairie, \$2.50; M. C., \$0.50; Ann Caton, L. M., \$5.00; Kirkville, \$4.25; M. C., \$1.53; Donation, \$0.25; West Liberty, \$1.00; M. C., \$0.37; Missionary Rags, \$0.10; Donation, D. F. Smith, \$1.00; East Waterloo, \$11.75; Marshalltown, \$12.00; Mediapolis, \$2.50; M. C., \$0.40; Mrs. Mary Cramer, L. M., \$20.00; Sigourney, \$3.50; M. C., \$1.35; Missionary Rags, \$0.80; Marion, \$4.00; Festival, \$7.50; M. C., \$0.29; Missionary Rags, \$0.45; Newton, \$5.75; M. C., \$0.30; Donations, \$0.85; Belle Plain, \$4.00; Albion, \$3.60; M. C., \$0.40; Clermont, \$3.25; Batavia, \$1.50; Agency City, \$1.50; Iowa City, \$26.00; M. C., \$5.31; Mrs. Rev. P. P. Ingalls, L. M., \$5.00; Missionary Rags, \$0.50; Support of Bible-reader, \$15.00; Keosauqua, \$4.50; Vinton, \$10.00; Lisbon, \$3.56; Missionary quilt, \$6.00; Clarence, \$9.50; Ladona, \$1.50; Libertyville, \$4.00; Kozta, \$3.50; M. C., \$1.06; Lone Tree, \$2.75; Muscatine Island, \$4.50; M. C., \$0.95; Union Chapel, \$1.00; Clinton, \$2.75; Dunlap, \$3.50; M. C., \$1.20; Sioux City, \$4.00; Donation, \$1.50; National, on Mrs. Buck's Honorary Managership, \$50.00; Bethel, \$2.25; De Soto, \$5.25; M. C., \$3.20; Cherokee, \$5.00; M. C., \$1.50; Des Moines, Fifth St., \$18.15; M. C., \$5.51; Missionary Rags, \$4.05; Wesley Chapel, \$6.00; M. C., \$0.62; Missionary Rags, \$0.20; L. M., \$6.69; Centenary, \$17.45; M. C., \$0.57; Missionary Rags, \$0.12; Gleanings

from Des Moines Conference, as follows: Sidney, \$1.00; Council Bluffs, \$5.15; Clarinda Circuit, \$1.30; Atlantic, \$2.00; Atlantic Circuit, \$2.00; Red Oak, \$10.00; Norwalk, \$12.00; Liberty, \$0.50; Memory, \$2.00; New York Circuit, \$1.00; Allerton, \$6.50; Columbia, \$1.25; Hamburg, \$1.10 (\$15.80). Otis Grove, \$5.00; Unknown, \$3.15. Total, \$1,011.78

**Minnesota.**—Hastings, \$2.45; Shakopee, \$3.93; M. C., \$0.97; Sale Reports, \$0.25; Chatfield, \$2.75; M. C., \$4.20; Berlin, \$1.25; Preston, \$5.00; L. M., Mrs. Beckwith, \$0.60; Winona, \$2.75; support orphan, "Lucy E. Prescott," \$5.64; Farmington, \$5.00; Wabasha, \$2.50; M. C., \$0.06; L. M., Mrs. W. H. Soule, \$6.00; for quilt, \$2.00; for Ice Cream sales, \$3.87; Mankato, \$2.75; Preston, \$5.17; Rochester, \$4.50; M. C., \$2.00; L. M., Mrs. W. R. Rice, \$5.00; Young Ladies' Society, \$20.00; Sale Reports, \$0.85; Faribault, \$4.50; M. C., \$1.00; Featherston, \$3.00; Anoka, \$9.50; Winnebago City, \$4.00; M. C., \$0.75; L. O. A. Society, \$4.25; Austin, \$7.00; M. C., \$2.17; Minneapolis, Franklin Ave., \$4.25; Washington Ave., \$4.50; M. C., \$1.79; Hennepin Ave., \$7.00; 7th St., \$9.45; M. C., \$4.39; Sale Reports, \$0.50; Centenary Ch., \$6.00; M. C., \$2.70. Total, 174.26

**Nebraska.**—Howard, \$3.75; Fremont, \$5.75; M. C., \$0.62; Washington, \$2.62; Brownville, \$4.25; Omaha, \$2.00; Blair, \$7.60; Beatrice, \$1.25; Tecumseh, \$6.40; Lincoln, \$11.50; Missionary Rags, \$0.98; Table Rock, \$4.00; M. C., \$2.70; Falls City, \$3.25; Pawnee City, \$2.75; M. C., \$1.45; Union Mills, \$1.00; Spring Creek, \$3.75; Sale Annual Reports, \$2.10. Total, 67.62

**Colorado.**—Greeley, \$7.62; L. M., Mrs. Dr. Scott, \$10.00; Denver, Lawrence St., on Mrs. Rev. John R. Eads, L. M., \$10.00; California St., \$11.00; St. James St., \$19.24; M. C., \$3.76. Total, 61.62

**Missouri.**—Hannibal, \$10.00; Chillicothe, \$1.50; St. Louis, Union Ch., per support orphan, "Mary J. Goodwin," \$15.00. Total, 26.50

**Kansas.**—Ottawa, \$10.00; White Cloud, \$2.75; Hiawatha, \$4.45; on L. M., \$0.80; Sale Reports, \$0.25. Total, 18.25

**Wyoming.**—Cheyenne, \$2.25; M. C., \$4.69. Total, 6.94

Grand total, \$1,367.17

MRS. E. K. STANLEY, Treas.

610 Grant St., Des Moines, Iowa.

#### FORM OF BEQUEST AND DEVISE

##### TO WOMAN'S FOREIGN MISSIONARY SOCIETY.

**BEQUEST. (Personal Estate.)**—I give and bequeath to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, the sum of \_\_\_\_\_ dollars, in trust, to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

**DEVISE. (Real Estate.)**—I give and devise to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

**NOTE.**—Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides.

#### THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

##### EDITORIAL CONTRIBUTORS:

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Mrs. Stephen P. Darlington, Mrs. J. F. Willing,  
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**Children's Department.**—Mrs. M. B. Willard, Evanston, Ill.  
This paper is published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.  
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# Heathen Woman's Friend.

BEHOLD, THE LORD HATH  
PROCLAIMED UNTO THE END OF THE WORLD.  
SAY YE TO THE  
DAUGHTER OF ZION, BEHOLD!  
THY SALVATION COMETH.  
ISAIAH, LXII. - II.

VOL. IX.

BOSTON, DECEMBER, 1877.

No. 6.

**NATIVITY month :** Glory to God in the highest, on earth peace, good-will to men !

IN ancient Peru, before the coming of the Spaniards, on the first day of the month of December, the knights of the holy city of Cuzco made trial of their strength, to see who were the strongest and bravest. In our holy city, in this month of fêtes and festivals, will not our knightly auxiliaries enter upon a like friendly contest?

IN Peru on this same day new knights were admitted to the public feast, and the mummies of the dead were brought forth to share in the joy and to receive offerings of food and drink. So, as we enter upon this December, may new and youthful recruits be brought to our harvest festival, and even our departed fellow-workers participate in our rejoicings.

IN Cuzco, on the fifteenth day of the month, a new festival was celebrated. From nightfall till dawn, the whole night through, there were music and dancing through all the streets and squares. In the morning the priests brought out the idols of the creator, the sun, the moon, and the thunder, and the mummies of the dead, and placed them in the chief square. The Inca also came forth, and took his place near the image of the sun. Then the people brought from a temple, near to the Temple of the Sun, a very long cable, woven in four colors, black and white, red and yellow, with a stout ball of red wool at the end. All took hold of this, the men on one side and the woman on the other, and after marching through the town, deposited it in the square and offered sacrifices to it and to the idols. Our December has also its

watch-night, its Christian co-operations of men and women, its more availing offerings.

IN Cuzco, on the nineteenth of the month, the Inca and the people again gathered in the great square and offered sacrifices, not by fire but by water. A small river flowed through the centre of the town. In the ravines above the city, dams were built to confine the water that it might bear away the sacrifices with greater force. On this day all kinds of food, bags of cocoa, all kinds of cloth, shoes, plumes, flowers, sheep, silver and gold, as well as the ashes and cinders of all the sacrifices that had been offered during the year, were thrown into the little river, the uppermost dam was thrown down, and the flood, swollen by all the breaking reservoirs below, swept the whole away. They believed, as quaint old father Molina tells us, "that as the Creator of all things had granted them a good year, it seemed well that out of the things that he had given them, they should offer these sacrifices, that they might not appear ungrateful, beseeching him to receive them, wheresoever he might please to be." Can we not find in this also a good December lesson?

ONE of the most curious instances of legendary localization extant is furnished by the notions of the Samaritans of the present day. They believe that Paradise stood on the summit of Mount Gerizim, that out of its dust Adam was formed; places are indicated on which the holy Seth erected altars; Gerizim, moreover, is the Ararat of Genesis, on which the ark rested; there too are the remains of Noah's altar shown, with seven steps, on each of which they say he offered a sacrifice; nor is the very altar on which Isaac was bound wanting, — yea, the very thicket in which

the ransoming ram was caught is pointed out; and there Jacob slept and saw the ladder reaching up to heaven! So that doubtless much more than appears was involved in the utterance of the woman of Samaria, "Our fathers worshipped in this mountain." (John iv, 20.)

#### A MISSIONARY MEETING.

BY MRS. JULIA LORE MCGREW.

THE training of the native church growing up around them is a subject of greatest concern with Indian missionaries. All feel that their best energies, although not allowing ancient and honorable methods of attacking heathen fastnesses to lie unused, must be given to this if the work and kingdom of the Lord is to prosper as it should and as we have a right to expect that it may.

Here, as at home, the missionary spirit of the church is to be cultivated, although it is here, in our weak little church, comparatively, if not absolutely, much stronger than in the more enlightened (as they are termed) churches of America. To this end similar methods are in use with us as with you, and the intention of the present writing is to make you familiar with the Moradabad auxiliary of the Woman's Foreign Missionary Society.

The constitution and by-laws are translated into Hindustani, and according to it and them are we organized. The monthly meeting is held on the first Saturday of each month, and in connection therewith the Bible-women are examined in their course of study, which consists mainly of different branches of Biblical study, geography, history, etc. In attendance we generally have all the larger girls of the boarding-school, their teachers, the different zenana visitors and medical helpers, with the wives of the native pastors, head-master of the high school, and several sisters of lower social standing but equally interested, and the lady members of the mission families. In turn each woman who has any regular work tells of it, its changes, developments, or hindrances; and this is the part of our meeting which I think shows in fine relief against many of the sleepy, formal little monthly meetings, more dead than alive, that we hear of from home.

Would that we only *heard*, that our memories did not bring before us vivid pictures of such! Here we have live missionary work reported every month, and it is a cause for great thankfulness to notice, as the months go by, that the workers gather more and more of the spiritual importance of their labors, rising above the mere perfunctory performance of them. Very often, in simplest language, little points are brought to our notice big with indications of that coming day in which every one here seems so fully to believe, — the day of a general turning from idols and false religion to the blessed Christ.

From one you may hear some such testimony as this: "It has given me great comfort this month, in visiting the homes of my pupils, to reflect with how much greater readiness they receive me now than formerly. Then when I would enter, I would stand for some time, and would be greeted with, 'O teacher, we are cooking! how can we read?' or, 'O teacher, to-day I am not feeling well, but sit for a while.' Now they send quickly for a seat, lay aside their work, and often have their books beside them awaiting my appearance." Another may say, "At last in all my places I can read the Testament and sing hymns, and they not only do not object but really seem very glad." A third says, "It gives me great joy to find that love grows up in the hearts of my pupils for me, for I pray it may bring them to know the love of Christ." A fourth says, "I cannot go out as much as I would, but when the low-caste women, who cannot read, come about selling vegetables and fuel, etc., I find great pleasure in talking to them of our religion, and in singing to them some of our sweet hymns." Another expresses a great preference for working among the low-caste people because she finds that, here and now, as in earlier days and other countries, "they hear gladly." This little indication of preference in this land of caste shows real Christian life in its possessor.

At our last meeting one of our best helpers had received a reply to a letter she had written to the society which supports her, and the fact mentioned in that letter, that the members of that band prayed especially for her, seemed to be a real inspiration to Jane. She told of it with feeling, and in her prayer most touchingly remembered the Christian sisters of foreign lands who



pray for us and our work. All were much interested in this, and while listening it struck me as the least bit in the world odd that, notwithstanding the numerous letters which go from Bible-readers and zenana-workers of all classes to their patrons at home, this was the first instance of a reply in kind that had ever come to my notice. How can you explain it? Such beseeching requests as do come from over the seas for letters, *letters*, LETTERS! Ah, sisters mine, forget not that in this work-a-day world there are two sides to every bargain!

Another incident of our June meeting greatly pleased me. Choosing for their speaker the same sister who had received the foreign letter and who is really zealous in good works, the members of the society proposed that by two and two they should visit the neighboring villages toward the cool of the day. They all wanted to help in it, and to do it from love as their sole motive. The only arrangement they would ask of the mission would be some means of reaching these places. My heart rose up with a great throb of thankfulness as I looked into the eager faces around me and realized that indeed the love of Christ was thus constraining them.

But by no means the least important part of our meeting lies in collecting the monthly subscriptions. These average, perhaps, three pice — or about two cents — monthly from each member, and each gives her mite with an air of great pleasure. This year we were able to give from our treasury twenty rupees to support a girl in the Christian boarding-school which is beginning in Bijour, and will probably raise during the year between fifteen and twenty rupees, equivalent to as many half-dollars with you. The spirit of giving, and giving systematically, is being well developed, and no one need fear that the day of self-support from native churches in India will be delayed one hour through their own reluctance to establish such a measure.

What do you think of our missionary meeting? Does any one who reads this know of one more lively or more practically useful? Forget us not in your prayers. We will remember you.

"For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friends?"

For so the whole round earth is every way  
Bound by gold chains about the feet of God."

### HOI MU'S STORY.

BY S. MOORE SITES.

Hoi Mu is sixty-two years old, and has been matron in our Foochow Boarding-School for five years. I interpret her story for you just as she told it to me a few days ago, when she came to say good by to me before going home for the summer vacation.

I said, "Hoi Mu, your face always looks so happy! Have you had such a cheerful face all your life?" She answered, "Alas! no. A happy face is the result of a happy heart, and my happy heart only came to me fourteen years ago. Before that, from the day I was born, an unfortunate girl-baby, my life was full of sorrow. My father's name was Tien, and he lived in the village of Ke Tie, about nine miles from Foochow. But he died seven months before I was born, and left my mother with two little daughters and no son. The neighbors all comforted my mother by telling her I would be a son; but when I was born my mother's disappointment and vexation was so great that she sank in a swoon, and lay as one dead for a day and a night.

"When I was three months old, my mother gave me away to a woman in Tong Sia, a village three miles distant from my native village, who wished to raise me to become a wife for her little son. In this new home they were not unkind to me, but when I was only a few years old, there was great scarcity of food through all the province, on account of drouth, and for months and months I never knew what it was to have enough to eat. I was often sick, and had painful boils on my head; and all my recollections of those childhood years are of almost constant misery and suffering.

When I was fourteen years old, the boy I was to have been married to died. Then there was no more need for me in that family; and they being very poor, and greatly in need of money to procure food for themselves, were glad to dispose of me for \$50, by betrothing me into a family in the mountain town of Yekyong, by the name of Ting.

The son in this family, whose wife I was to become, was a tailor and twenty-one years older than myself. I was married to him when I was

eighteen years old; but oh! I was very unfortunate. Our children, one after another, were born and died, only living to be a few months or a year old. The neighbors all said I was possessed of an evil spirit, whose blighting influence was seen in the destruction of my children. I worshipped the idols with more zeal than ever. I hired a woman to embroider a lovely pair of shoes for the Mother Goddess, and with incense and candles to burn before her, I carried them to the temple where she sat and put them upon her feet, and took in exchange the older pair she had been wearing, and carried them home and hung them in my bedroom, thinking I would thus carry her favor and protection into our home. We were poor and could ill afford this expense for incense and offerings; but I would go without food rather than fail to fulfil my vows. At that time I had only one child, Ngwong Tau, the only one of eight who lived. Another daughter was born, but in a few days she died; then I took a neighbor's little girl-baby and nursed her, to be a wife for Ngwong Tau. She was three years younger than he. She was strong and healthy. We named her Chung Moi. When she was four years old my eighth and last baby was born, and three months afterward my husband died. Then followed a struggle for food, for I was weak and all broken down in health.

"I worked hard from daylight till dark, cutting wood and branches, and carrying it in bundles several miles down the mountain-side to the north gate of the city, where I sold it for a few cash, with which I bought rice for my three precious little ones depending upon me. As time passed on, they were well and thriving, and I was hopeful and contented. But when my baby was three years old, he took the small-pox and died, and again I bewailed my unhappy lot; but I had no time to give up to my grief. Two little mouths were still calling to me for food, and the rainy season was coming on, when I must have a peck of rice ahead, or suffer hunger. Indeed, many times I had nothing but a drink of the watery gruel off the boiling rice to satisfy my hunger, that I might leave the rice for the children. Sometimes when it rained many successive days, a kind neighbor, Sia Sek Ong's father, gave me work to do in-doors; and often he hired me in planting and harvest time, paying me

thirty-five cash (three cents) a day and my food.

"When Ngwong Tau was sixteen years old, he was no longer a child, and under the protecting care of the Mother Goddess; so with incense and thank-offerings, I carried to her another new pair of shoes, and also returned the old ones, placing them by her side, that some other unfortunate mother might carry them home with her.

"It was about this time that I first heard of Christianity. Teacher Sites came to Yekyong, and preached the Jesus doctrine, and Sia Sek Ong's father and Sū Liu's father believed, and told me that this Jesus religion was what I needed, and I no sooner heard it than I believed, and immediately took down and destroyed those worthless idols on which I had so long leaned and trusted in vain. Happiness came to my heart, and I was the first woman in the village to ask for baptism and admission to the church.

"That was fourteen years ago. I have had many trials since, but I have had the joy of the Lord in my heart all the time. Only about thirty adults of our village are Christians, and during this vacation I want to do all I can to get them to leave their idols and learn of Jesus.

"I am joyful in prospect of my heavenly home. I am trusting the Lord in everything, and trying to do all the good I can in being a faithful mother to the girls in the boarding-school.

"I expect to be very happy with my children and grandchildren during the vacation, for we are all one heart and one mind, loving the Saviour. Pray for us!"

*Foochow, 1877.*

#### A MISSIONARY SUNDAY SCHOOL.

BY MRS. MARY E. GILL.

PERHAPS I could write nothing that would interest you more than to describe our Sunday schools here. I will take last Sunday morning as a sample of our usual Sunday-morning work. A little above the mission-house, on the side of the mountain, is a large school-house, where meets daily a large boys' school, made up largely of Hindoo boys from all over the province of Gurhwal,—mostly Hindoo boys, but a few Christian boys also attend. There every Sunday morning, at six o'clock in the warm season, our Sunday school meets.

Assembled in the largest room for general exercises, there were present about seventy-five. The furniture of the room consists of a kind of cord matting spread over the stone floor, a small desk and chair used by the head-master, a young Englishman, on week-days, and two extra arm-chairs for the missionary and his wife. The others all sit on the floor, native style. To the right and in front, as I looked over the school, there sat seventeen girls and eight women, most of them in clean white dresses and chuddars (the chuddar is a long white cloth wrapped about the head and coming down about the shoulders, a part of every woman's apparel), and some of the faces most intelligent and pleasing. Twelve were the orphan girls, about half of whom have been some time under instruction, and a few of whom give evidence of being true Christians. The other five were boarding-school girls, two of whom are still Hindoos, but regularly attend school and Sunday school with all the others. Among the few women there was a great variety as well in appearance as in reality, from our local preacher's wife, Mary Wheeler, educated in Bareilly Orphanage and now matron and teacher in ours, neat, intelligent, pious, to two old women dressed in the ordinary black blanket looped up around their bodies. The mothers of Christian children, they were baptized late in life, and the truth of the gospel has made little impression either on their minds or hearts. At the left and in front sat fifteen or sixteen Christian men and boys, in appearance rather cleaner than the school-boys generally.

In the back corner at the left, you would have been attracted to four or five young men in spotlessly white dress and with most attractive faces. These were the Hindoo teachers in the school. The space between and back of the women was occupied with the school-boys, and a few coolies and workmen in their common dress (or lack of dress and so filthy and unkempt that I am sure you would have been repelled at the first glance. The most of them had only a coat or jacket, a cap or pugree, and a strip of cloth round their loins, some of these in tatters, and so dirty the greatest stretch of imagination could not conjecture what they were made of originally. Most of the common people have but one suit, and wear that without washing as long as it lasts. They add to this a coarse black blanket, which makes

all their outfit for day and night. Of course these become infested with fleas, bugs, and other insects worse. One of my worst trials when I came first to India, and especially to the hills, was the filth of the people, and the fact that if I came in contact with them, I was almost certain to get bugs, fleas, or lice upon my clothes or person. This has not ceased to annoy me, but I have learned to think of their souls more than their bodies, and I find that the more they learn of Christianity the greater is their desire to be cleanly in person. This seems to be a natural result.

The lesson was "Elisha in Dothan," of the Berean Series. We have each lesson three months later, as it takes that long for it to get here, be translated and printed.

The opening exercises over, the male portion go to their several classes. The women and girls are divided into three classes, seated in groups in different parts of the room.

*First.* Those who can read and understand the lesson as printed in Roman Urdu.

*Second.* Those who can as yet read only Hind-dee, and they have papers printed in that character.

*Third.* Those who cannot read at all.

Going into the other rooms you find,

*First.* A class composed of the teachers before referred to, and taught by the missionary.

*Second.* A class of students, who read and understand English, and taught in English by the head-master.

*Third.* A class of students who only understand the vernacular, and taught by our native Christian doctor.

*Fourth.* A large class of servants and coolies, few of whom can read, and taught by the native local preacher.

*Fifth.* Last we come to our own class, made up of children of both sexes, mostly children of native Christians. I am assisted by one of the best and larger Christian girls, who is a good singer and can interpret and make plain my poor Hindustani. It is my misfortune not to be able to sing, and I never wished for that gift so much as since I have been trying to be a missionary. When the lesson was over, all came together again for lesson review and general exercises. You would be impressed by the ready and intelligent



answers of the Hindoo boys, showing they understood the truths taught in our holy Scriptures. The orphan girls, as usual, lead the singing, and you would have recognized familiar tunes to strange words, and have heard Christian hymns set to native tunes called *bhajans*. Of these the native people themselves are very fond, and I suspect you would become fond of them too, when you had heard them.

This Sunday school over, a little before eight o'clock all the girls, some of the women, and myself start for the nearest village, called Chopra, a short distance down the mountain below the mission-house. The largest and best house in the little village is occupied by two brothers and their families, relations, and servants. They are high-caste rajpoots, said to be descended from an ancient line of kings, "raj" meaning king, and "poot" son, and own all the land of this and other villages. Their father lived there before them, and now the elder son is the heir, and rules the household as his father did. The younger of the two is our *chipprase*, a very necessary and useful servant. Contrary to general custom, he has but one wife, who is the mother of two children, a girl and a boy. The former, though now only eleven or twelve years old, is married. The older brother has four wives, — or slaves they were better named, — who work in the fields, bring the wood and water, cook and care for the man who does not hurt himself with work. There are old mothers, sons' wives and children, making a large household; eight women and five little girls live in the house. The younger brother seems more like a Christian than a heathen, he understands Christian truth so well. He invited us last year to teach the women and girls in his house, and now for nearly a year we have had a day-school and Sunday school for them. Last Sunday, as usual, we entered through one of two doors or gates into a large open court, paved with stone, and surrounded on two sides by the two-story house and on the other two sides by a thick, high stone wall. As is common, some rooms of the lower story are occupied by cattle and others by servants, while the different families or parts of families have separate apartments, dark, low, and ill-ventilated, above. On one side is a large covered veranda, reached by a flight of stairs, for it is the second story. Into this we went, and found

a piece of matting, and an old cane chair for the "mem sahiba." We sang *bhajans*, and one by one the female portion of the household and a few outsiders came in and sat down with us. As many or more boys and girls, men and women, stand at a distance, or peep out through doors and from behind the wall. We asked what day it was, and called on one of the girls to repeat the Fourth Commandment. We asked them if it was meant for Christians alone or for all; some think it was, and others not. We talked a little about the necessity of a day of rest, and of the duty of all to keep holy the Sabbath. This was suggested by several women and girls coming in from the field, where they were at work as on other days. We read in Hindoo, and tried to explain the story of the Canaanitish woman, who came to Jesus because her daughter had an evil spirit. We then spoke of Jesus' love and compassion, that never turned away any one who truly sought Him, and of the woman's faith in Jesus, etc., etc. We then sang several *bhajans*, of which they never tire, often calling for more and for particular ones that they like.

That particular morning we hurried a little, because we desired to visit an old woman who was sick. She is the widowed mother of a Christian man living there in the village, and also of one of the best and most interesting of our Orphanage girls, but herself not a Christian. The room we went into was small, but cleaner and better ventilated than native houses in general. A Scripture roll in Hindustani hung on the wall, a few books, a small table and chair in one corner, and the common light native bedstead was spread with a blanket for me to sit on. After inquiring for the old lady's health, though suffering from acute pain she asked us to have meeting, meaning to sing and pray, which we did. We trust she will soon gladden the hearts of her three children, who are real Christians, by believing in Jesus and taking on her the form of Christianity.

From there we climbed up the hill to our home, where breakfast awaited us.

Paori, Gurhwal, India.

#### NOTES FROM MEXICO.

BY MRS. DR. BUTLER.

MANY of the readers of the HEATHEN WOMAN FRIEND have been kindly interested in the erec-

tion of a school-house and a house for the lady missionary in the city of Pachuca, and have manifested their interest by liberally contributing the funds to establish an institution where the children of our people in Pachuca may be trained up in a holy and intellectual religion. It is to be hoped that the testimonies from Mexicans, which we can now present, will be considered as a fore-taste of the exceeding great reward the Lord Jesus has in store for those who deny themselves for His work, and give cheerfully, often out of straitened circumstances, that the bread of life may be widely dispensed in Mexico.

For these, we have the pleasure of giving extracts from the report of Mr. Ludlow, the missionary brother who kindly superintended the erection. He says:—

"The girls' school-house measures fifty-one by twenty feet; the floor is five feet above the level of the ground; the clear height inside, from floor to ceiling, is fifteen feet. The building is divided into compartments, one large room, two smaller, and one dining-room for the children. The entire building has a first-class grooved and tongued wood floor, imperceptibly nailed, and well ventilated underneath. The entrance is approached by a flight of ten stone steps; the door is solid and well made, ten feet high, with fan-light, also three glazed side doors, ten feet high, with fan-lights. There are three division glazed doors, and five windows four feet wide and six feet high, with half-circle fan-lights, all the fan-lights acting as ventilators. All these are of superior workmanship, made by an American carpenter. There are two fireplaces, with well-made mantels, etc. The building has a first-class flat roof; the beams sustaining it are fourteen by nine inches, are only one foot apart, and are all planed and moulded.

"The entire height from floor line to roof is seventeen feet, the building standing higher than the adjacent houses, and commanding a splendid view of the city. All the walls on the inside are plastered with three coats of best plaster, better than the average English plaster, and superior to that used in this country. All groins and arches of the doors and windows are of kiln-dried bricks, so also the arches of the passage leading to the garden, the out-offices, etc. The dwelling contains three rooms, sixteen by twelve feet, and from

ten to twelve feet high, with windows seven by four feet, with fan-light ventilators, etc. A dining-room sixteen by ten feet, and a kitchen sixteen by eleven feet, with oven, fireplaces, and all requisites. These rooms stand five feet above the level of the ground, with a veranda six feet wide. The walls are of adobe brick, edged and arched with kiln-dried brick. A flight of stairs leads to the roof, where there is a fine promenade.

"Several Mexican gentlemen have called to see the school-house, saying that 'having heard so much about the magnificent school-house we had built, they took the liberty of asking to be allowed to see it.' Of course I have taken them in, and with emotions of surprise, they have said, '*There is no such school as this in all the Republic of Mexico!*' They asked many questions, and marvelled at the astonishing liberality of the Americans. They say they cannot understand the motives that induce foreigners to build such places and all without remuneration.

"Mexican gentlemen, with moistened cheeks, have said to me, as they sat in the school-room, gazing on the construction, the elegant and numerous maps, the desks, the seats and tables, all so neat, new, and good, and nicely arranged, 'It is too much! It is more than we deserve! It is more than we do for ourselves!'"

Miss Hastings also writes of her school-house as being "nice, convenient, and satisfactory." So the sisters of the Woman's Foreign Missionary Society have now in Pachuca an establishment that is, in the eyes of the Mexican people, a monument of their liberality and kind-heartedness. May it be in the eyes of the Great Head of the Church "a place which the Lord your God shall choose, to cause His name to dwell there," and where "incense shall be offered to my name, and a pure offering, saith the Lord of Hosts."

A letter just received from another of our stations, where the work of God is developing richly, says that one of the brethren there, a man who has a very clear experience and knowledge of sins forgiven, was sent for by his employer, a few days since, and detained two hours, in order that the curate might come and argue with him. The curate, on his arrival, began to talk to him, but he said, "Padre, I have no words with which to argue, but I know that this religion is

true. If you had had sore eyes all your life, and some one would come and cure them, you would know it, would you not? Well, all my life, for thirty-five years, I sought salvation for my soul in the Romish Church, but I did not find it. Now I have found it, and I know it; I feel it here" (striking his breast). "I shall never change, for I have the truth." The curate said, "Yes, but you ought to confess." "I do," he replied, "to God." "Yes," said the priest, "but it is your duty to confess to man also," and then he cited the case of the confession made by Adam to God, as a proof that auricular confession was a duty. But this heathen knew that the Saviour had heard his cry, and had saved him.

Such an experience as this man's, and such a testimony, are like the "incense" and the "pure offering," which, we pray, thousands may learn to offer in the beautiful establishment belonging to the Woman's Foreign Missionary Society, in Pachuca, Mexico.

*City of Mexico, October, 1877.*

#### FROM OUR CHRISTIAN GIRLS AT LUCKNOW.

A DAY IN MISS THOBURN'S BOARDING-SCHOOL.

MISS LYDIA DUNCAN writes, under date of Aug. 21:—

"MY DEAR MRS. INGHAM:—

"I send you this, written by the first-class girls, five in number, Mrs. Mudge, teacher. VICTORIA JANVIER, a girl of fourteen or fifteen years, writes, concerning the time from early morning to breakfast:—

"At four o'clock the monitress or matron rings the rising bell; from that time we speak English until two o'clock. You would laugh to hear some of the speeches. Some of the girls are lazy about getting up at that time, they get angry because the bell rings so early. When they see Mama (the matron) coming, they hurry down to say their prayers, but some run away. When it is my time to be bell-monitress I never let the children pray as soon as they get up, because they go off to sleep; but some of them jump up quick and have a bath, after this they comb their hair and take their beds inside, and settle their rooms. The monitress sees that everything is in order, and if

any are neglectful she calls them back to do their work again. A Christian widow in our school dresses the little girls and does their hair. At half past five o'clock the monitress rings the bell for the little breakfast; for this meal we sometimes get bread with jelly, sugar or pickle, but usually curry, then the girls do what they like for a few minutes till the school-bell rings; some learn their lessons, some walk in the garden or compound, in which are roses, jessamine, marigold, myrtle, and many other plants. At six o'clock we come to school, and stay until half past nine. Mrs. Mudge teaches us arithmetic, English analysis; this is difficult for some. Our teachers take great pains with us. When Mrs. Mudge goes, Miss Phœbe Rowe hears the rest of our lessons, which are Arthur's History of England, translated into Urdu.

"BUTO GALLAN writes about the time from breakfast to one o'clock:—

"At ten we have real breakfast; this consists of dal and chappatees; we have potatoes, curry, or other vegetables from the bazaar. During the mango season we have mangoes. After this, one of the girls, who is monitress, rings the bell for us to go to sleep till one o'clock; usually we prefer playing or working; the smallest girls generally sleep, because they rise so early; the days are very hot, and they get tired. At one o'clock the matron rings for lunch, and we get bread and sugar, but Wednesdays we have parched grain. Dal is a kind of pea, dried and split; there are six or seven kinds of it; it may be cooked in various ways. Chappatees are round, flat cakes made of ata (a kind of coarse flour), mixed with water. Many of the English people are fond of the food we eat."

"CAROLINE CLEOPHAS, a girl of sixteen; she is sweet-tempered, one of our best, strongest Christians; she takes up from one o'clock to six:—

"At one the study-bell rings; we take our lesson-books to the large dining-hall. Miss Harriet Singh sits with us, and helps us to study. At three we have leave to do what we please for an hour; some of the girls play about, others work, some have a good time talking and laughing with their friends. After this, we work for an hour; some learn to knit stockings, some point lace, others wool-work and embroidery. At five the work here ends, then dinner. For



this meal we have meats, rice, and bread, or vegetables and zarda (consisting of rice and fruits), or taleri (rice and meat). When the girls do not like their food, I am sorry to say they make faces until dinner comes, when they all seem very sweet and lovely. After dinner we play about and talk. It is very hard for Hindustani girls to speak English, especially for beginners; some of them speak such funny English, we can't help laughing.'

"SOPHY O. CASTER writes from six o'clock until bedtime:—

"At six we walk in the compound with our friends; some of us stand at the gate which opens into Miss Thoburn's compound, being interested with what we see; the gardener waters the plants and the teachers sometimes sit on the lawn, before the house, and read and play Badminton. Our compound is surrounded with high walls, about ten feet high. There are two gates in front and a window at the left. When the gates are shut we say, "We are just like prisoners." Between seven and eight o'clock we have prayers, and a teacher always comes over at this time, and she calls the roll to see if each girl has kept the following rules:—

- "1. Obey the ringing of the bells.
- "2. Keep your room clean and neat.
- "3. Do not leave the work-room without leave.
- "4. Do not speak in study hours, nor go away without permission.
- "5. Not speak in Hindoostani until two o'clock of each day.
- "6. Obey the matron."

"Immediately after prayers the bell rings, when all the girls are expected to go to their rooms for private devotions. At nine o'clock they must put out their lamps, and go to bed without speaking. We sleep out of doors during the summer. When we can't sleep we count the stars; if it suddenly rains, all the girls get up in a hurry and run in with their cots and bedding. Our cots are called charpoys. They are made with a net-work of woven rope, supported by a frame of wood. The girls can carry them, as they are not heavy.'

"Odds and ends by LYDIA BONEFACIO:—

"There are thirteen rooms in our old building, twenty-five in the new. These rooms all open into a veranda both at the front and back. Our

hall is near the centre, used for general purposes. In winter, or during the rainy season, we have our evening prayers, and the girls sit there during the day and do their work. The new boarding-house was made for the Hindoos and Moham-medans. This is surrounded with high walls.

"The cheapest kind of light which the poor people use is a kind of earthen vessel like a saucer, without a cover, and a wick of white rag. We have small tin vessels, somewhat like a cup, with a tube. We use mustard-oil and wick inside. This is covered with a tin lid. Each room is furnished with one light.

"In winter we have school from half past ten to three o'clock. One work-hour after school. Then one of the girls takes the knitting class, another fancy work, point lace, wool embroidery, crocheting and tatting.

"Our teacher reads us a story from some book while we are busy. In summer we do not have this, on account of the heat. After study, breakfast. We do not rise so early in winter, neither do we rest in the middle of the day, nor do we sleep out of doors.'

"I hope, my dear Mrs. Ingham, this letter may interest you, as you are so devoted to our school. It may give you an idea of one day here."

#### A BIT OF HISTORY.

BY MISS ISABEL HART.

THE following graceful and kindly recognition of Providence is given in the historical sketch of the Woman's Foreign Missionary Society, which forms such a valuable appendage to the recently published Minutes of the General Executive Committee:—

"Baltimore is really entitled to the honor of having the first Woman's Foreign Missionary Society upon the continent. Twenty-six years ago the ladies of the Methodist Episcopal churches of that city organized the Ladies' China Missionary Society, and for nearly a quarter of a century they nobly sustained missionary work among the women of China. At their anniversary, March 6, 1871, they passed a resolution of co-operation with the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and on the tenth of the same month, the branch was formally organized." This statement led me to search

through dusty records from which I find substantial confirmation of the facts stated, save that our antiquity is somewhat greater than there conceded, and is almost coequal with the formation of the mission. The organization of that mission was an inspiration. In 1846, Rev. J. A. Collins wrote to the Missionary Board his conviction and desire to be sent to China. The Board replied they had not the money thus to organize a new mission. Then wrote he to Bishop Janes, "Engage me a passage before the mast; my own strong arms shall pull me to China and support me when there." The Board could not resist such earnestness as that, and in 1847, he, with Rev. M. C. White and wife, went to Foochow. In April, 1848, twenty-nine years ago, the Ladies' China Missionary Society of Baltimore was formed, with the simple general purpose of aiding in the support of this mission.

January, 1849, the first anniversary was held in the old historic Light Street Church, on whose site in 1784 the Methodist Episcopal Church of America received name and form and organic existence, and Francis Asbury received ordination. There was baptized the babe born in the basement of the Charles Street Church. Goodly men assisted in the ceremony, of whom but two remain until this day, — Rev. J. Brown and W. G. Edwards. The others — Bishop Janes who presided, Dr. G. C. M. Roberts who acted as secretary, Stephen Olin who made "an able and effective speech," Revs. J. A. Collins, W. Hirst, N. J. G. Morgan, T. Sewall — have fallen asleep. With this interest and consecration the society kept on the even tenor of its way for ten years, paying to the parent Board for the China Mission about \$300 annually. For ten years this mission toiled without a single convert.

In 1850 the society made a new departure, became heroic in its enterprise and endeavor and specific in its work. It was in response to earnest appeals from Dr. Wentworth, then missionary to China. The facts he states and the arguments he employs are so like those we are now accustomed to hear and use in pleading for our works that they have a very familiar sound. He plead that funds be raised to build and endow a female school in Foochow. He says, "It is a favorite scheme of mine, but I have already lost heart and hope on the subject. Teaching is a great aid

to the diffusion of Christianity in all lands: witness the Sabbath schools and Christian schools at home, and the anxiety of all churches to obtain academies, particularly the strenuous efforts of the Romanists, the greatest tacticians in the world, on this particular line. We are surrounded by females degraded by custom, by ignorance, by vice. Such as escape drowning in infancy are immediately contracted in marriage, systematically crippled, and condemned to lifelong seclusion. Our churches are full of men, our preaching is to men; only now and then a woman dares venture within sound of the gospel, and these are the large-footed women; small-footed, or ladies of China, never.

"Their lords despise them as a class, and are ashamed to be seen abroad with them. Nothing in Asia or the East calls more loudly for reformation than the condition of women. In no department is missionary labor more needed than this, and woman can be reached only by woman. Asiatics jealously exclude females from intercourse with men. Instead of here and there a teacher and a languishing school, China needs an army of Christian females, ready, if need be, to lay down their lives for their own sex and the gospel. Your city is fond of building monuments, and certainly none could be more appropriate than one erected on this soil, in the shape of an efficiently working female academy." The Baltimore Female Seminary was the outcome of this appeal, the ladies resolving to raise within the year \$2,500 for this, and then to undertake its support.

In 1859, Miss Potter and Misses S. and B. Woolston sailed with the present superintendent of mission and wife, Rev. S. L. Baldwin. Miss Potter became Mrs. Wentworth. The Misses Woolston remain to this day at their post, steady, devoted, successful workers. Our work has always been eminently happy on this mission, in the very hearty and active co-operation of the missionaries and their wives.

In 1869 a brighter and broader constellation appeared in the sisterhood of Christian workers, — the Woman's Foreign Missionary Society. And in 1871 the Ladies' China Missionary Society wedded to it its fame and fortune and fate, entered into its blessed affiliations and its braver, more independent, and aggressive work,

illustrated again the blessed Christian paradox of saving life in losing it, of the disorganization of form, out of which springs a renewed and fresher and fuller life.

And yet, with the memories of the past still vivid and the attachments of the past strong, remembering the old difficulties and struggles, recalling all the way the Lord our God hath led us, and now surveying the work in Foochow, which Bishop Harris attests is the most promising mission-field of the church, the status our own woman's work holds there, — its well-established and conducted seminary, from which girls annually graduate into Christian usefulness; its contiguous day-schools and native deaconesses (these the achievements and possibilities of the last very few years); its well-equipped and efficiently working medical hospital, with its highly honored and loved head, — gratefully and devoutly the expression bursts from us, What hath God wrought?

It is a very common but an erroneous opinion that missionary zeal and aggressive enterprise are utterly foreign to Hindooism. In point of fact the Brahmans have carried on missionary operations from time immemorial, and with very marked success too; they are still propagating their creed amongst the descendants of the aborigines. Self-interest may probably be the leading motive of the Brahman missionary; his chief aim is to make disciples, who, as a matter of course, contribute to his support. A Brahman will thus turn up at some out-of-the-way village; he will settle down at the place, erect a simple shrine, and with an air of great sanctity and devotion go through his rites from day to day. All the while he is getting a name, the simple villagers look upon him as "some great one"; he distributes among them charms and spells, makes for them astrological calculations, tells them their village god is only another form of the greater deities of the Hindoos; he offers to teach them the "more excellent way," he ultimately divides the community into different castes, and forthwith stands confessed their spiritual lord and guide.

*The Trident, the Crescent, and the Cross.*

— The fourth annual meeting of the Japan Mission was held this year in Tokio, July 10-16.

## HEATHEN WOMAN'S FRIEND.

BOSTON, DECEMBER, 1877.

### THE LIGHT OF THE WORLD.

As the anniversary of Christ's birthday draws near, we instinctively turn to the Scripture that foretells His wondrous advent, and read again the mysterious words in which prophets tried to embody the visions which thrilled their souls; and then we turn to the simple story of His birth, and endeavor to picture the scene on Bethlehem's hills when the shepherds caught a glimpse of heaven's glory, and heard the voices of God's swift messengers; we follow "the wise men from the East," and gaze with reverent joy on the babe in His humble cradle: but try as we may, we cannot comprehend the mystery of the incarnation. All we can do is to grasp some one truth which for the time seems most full of comfort. And as we think how history met prophecy on that wonderful birth-night, and how the life-saving knowledge of the Lord Christ has been borne along down the centuries; as we review the wonderful history of our own land, as we breathe its free air, tread its free soil, look up to the free sky above us, rejoice in free institutions and "freedom to worship God," how can we better voice our emotions than in the truth which so often inspired the prophets, and was repeated by Jesus Himself when He cried, "I am the Light of the world"?

It is not strange that each year the Christian church finds a new and peculiarly tender charm in this anniversary, or that its influence has grown stronger and stronger, until even Puritan New England welcomes its return with warmth and good cheer, with the chiming of bells and the clasping of hands, with the meeting of rich and poor on the same level, and the distribution of gifts to all. Truly, where the Light shines in its fulness, there is no room for doubt and darkness.

But there is a shadow that falls over even Christmas festivities, like that which rests over a Thanksgiving board when one of the loved ones, who should be gathered there, is wandering in far-distant lands. We remember, with a thrill of sadness, that America is *not* the whole world, and that millions, who should be rejoicing with us, are still in darkness. And a companion



thought presses itself upon us ; it is that Jesus also said, "Ye are the light of the world." He is to shine through the church, then, until the whole earth is bathed in glory ! But as we lift our eyes and survey the broad fields still enveloped in thick clouds, we ask ourselves, Why is the dawn so long in its coming, and when shall the heathen nations hear the joyful proclamation of peace and good-will and kneel with us before Him who was the Christ-child ? And the shadow deepens as we think that *perhaps* the light of life has been hoarded, and we have almost forgotten its wide and glorious mission. Truly, if there mingles with our rejoicing such a fear, and we stand self-condemned in the midst of our Christmas festivities, it is high time to remember that we are no band of Israelites, with a pillar of fire exclusively our own. Nay, *we* are but emancipated Gentiles, and our Light is the "Light of the world."

And this means salvation and illumination for every wandering Jew and conscience-fettered Catholic, for the imprisoned daughters of India and the swarming millions of China, for the debased Hottentot in his mud hovel and the lowest form of humanity in the interior of Africa ; it means that the watch-fires, kindled here and there all along the line of progressive civilization, are to grow brighter and brighter until the startled shadows of idolatry and superstition vanish forever ; it means that the voice which speaks to the church to-day, bidding her go forward in the name of the Highest, is the same omnipotent voice which on creation's morn said, "Let there be light, and there was light."

There is to be erected in New York Harbor a statue of immense size, a tribute of admiration from France to America. The figure is that of a female, strong and commanding, her right arm holding aloft a lighted torch. Forth from the shores of our Republic she seems to have stepped to welcome the oppressed of all lands, while her light, high raised, sends a gleam far out over the waters. This is "Liberty, enlightening the world." Beautiful as is this embodied thought, the artist has given us what must suggest to every Christian heart another ideal figure, towering far above that of Civil Liberty ; and France may yet bow before "*Christianity* enlightening the world."

Let the strong right arm of the Church be exalted, and the light of the cross shall flash its healing beams over the continents from shore to shore. Then "the kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him."

Then the Church of the West, made symmetrical and complete by her union with the Church of the East, may keep her joyful anniversary without self-condemnation, and sing her songs of praise without the accompaniment of a dirge.

"Come forth, O Light, from out the breaking East  
And with thy splendor pierce the heathen dark,  
And morning make on continent and isle,  
That thou mayst reap the harvest of thy tears,  
O Holy One!"

L. A. S.

#### WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH.

THIS society, at its semiannual meeting held in Columbus, Ohio, Oct. 10 and 11, invited representation from societies having a similar object in other denominations. The Woman's Foreign Missionary Society of the Methodist Episcopal Church was represented by a committee appointed by the Cincinnati branch, the invitation to attend the meeting coming through the corresponding secretary of this branch. The Woman's Foreign Missionary Society of the Presbyterian Church has had quite a remarkable history, its contributions beginning with \$5,000 for the first year, enlarging to \$87,749 for the year ending April 26, 1877, and has never had a decrease. The semiannual meeting is more of a social than business meeting in its character. Methods with auxiliaries, young people's and children's circles, the relations of the society to the church, and the secret of power in missionary work were discussed by papers on the subjects. The self-abnegation, drill, and readiness for anything, everything, or nothing of these Presbyterian women was inspiring to witness.

The thing that was new to me in the interest of auxiliaries was the use of the black-board in the conducting of monthly meetings, particularly of the young people. The skill in drawing and the fresh knowledge of geography expected from the school-children had been made very effective as a means of instruction and interest. Mrs. Alden's remark,

"If you cannot draw a thing, make something that will stand for it," was quoted as an excellent rule in the preparation for children's meetings. The romance of the home work seemed to be the training of the children. The entertainment of one evening was especially devoted to them, Dr. Cohen, of Persia, making them an address.

The meeting was large, attended by almost three hundred delegates and accredited visitors. Mrs. W. E. Schenck, of Philadelphia, presided over the meeting, calling ladies to her assistance during certain portions of the programme.

Miss H. Noyes made an address on the eve of her return to Canton, China. An hour was devoted to hearing from mothers having sons or daughters in mission-fields. Mrs. Z. M. Humphreys, of Cincinnati, made the address to the meeting, giving the following personal experience to clinch her earnest words: "While making the tour of Switzerland, our party started out very early one morning, and climbed a high mountain to see the sun rise from a point famed for the beauty of the sight. As the golden light heralding his coming flooded the mountain-tops, we all exclaimed, as with one accord, 'Beautiful!' As more light revealed the details of the great scene, we exclaimed, 'Grand!' and as the golden rays of the sun himself overshot the landscape, we cried, 'Glorious!' As we stood gazing at this height of earthly view, one of the party shivered, and said, 'It's cold.' It was received with a sort of an incredulous smile at first, but the spell broken, all were soon conscious of the cold, and when some one proposed to go back to the hotel and go to sleep, we all followed. Glimpses of the Sun of Righteousness on the high mountains of festal days must be followed by earnest work, or we lose the warmth and light that are to perfect much fruit."

Delaware, O.

#### DISTRICT ASSOCIATIONS.

Much inquiry is being made about District Woman's Foreign Missionary Associations, the methods of conducting them, their value, etc. In response we would say, they are an outgrowth of the necessities of our work, and are an intermediate link, or medium of communication and information, between the conference and branch

secretaries; and so far as tried, they have been found very helpful in linking societies together, by making them acquainted with each other by comparison of experiences, difficulties, and advantages; also in developing and strengthening the working force in each society. A still further advantage is that of increased facilities for economical aggressive work. A comparison of the expenses of the different States in our branch for this work, shows that where district associations are the most thoroughly organized, the greatest number of new societies have been formed, and with by far the least expense to the treasury. As to the best method of conducting them, circumstances, talents, and experience will modify and improve any plan, but for the aid of any who are just beginning this work, a few suggestions may be acceptable.

A good organization is an important element of success in any associate undertaking, and in this much will depend on the energy, industry, and management of the leading officers, especially of the president and corresponding secretaries. The officers necessary are a president, a vice-president from each auxiliary, a recording secretary, two corresponding secretaries, and a treasurer, who shall constitute an executive committee. It is first essential that the corresponding secretaries should obtain a knowledge of the exact condition of each society within the district, and seek to attach each one to the association in sympathy and co-operation, also as far and as fast as possible enlist and utilize the talent found in each for writing, reading, and speaking. The corresponding secretaries will find it to their advantage to keep a book of record containing the items needful in carrying on their correspondence, something like the following:—

Names of Soc.	Members.	St. S.	Time of holding the Monthly and Annual Meeting.	Names of President and Corresponding Secretaries and P.O. address.
Paris.	40	15	1st Tuesday in the month.	Mrs. Hannah Jones, Paris, Ill.
			1st Tuesday in April.	Miss Mollie Turner, Paris, Ill.
Newton	19	10	1st Saturday in the month.	Mrs. Sarah Steele, Newton, Ill.
			1st Saturday in April.	Mrs. Susan Boyce, Newton, Ill.

This list should be revised annually, and any changes or corrections can be made semiannually by giving two lines to each society. The books should also contain a copy of the constitution, the list of district officers for each year, and the names of the life-members, managers, and patrons. It is well to record their semiannual reports in brief at least. A careful correspondence by these secretaries, suited to the need of each society, furnishing helps in the way of missionaries' letters, poems, pertinent extracts, for use in monthly and public meetings, suggestions on all points pertaining to the local or general interests, reminders of their duty to report regularly to the conference secretaries, and to collect and remit the dues to the treasurer, though it involves time, thought, and labor, it cannot fail to be a source of strength and help to our auxiliaries. The work of the corresponding secretaries may be lessened by having printed blanks for the use of the societies in making their semiannual reports, similar to those in use in the Northwestern Branch. The association should hold semiannual meetings, in which all the societies should be represented, if possible, by delegates, if not by a written report. Here all the interest should be thoroughly discussed and understood, mistakes corrected, and plans laid to encourage and revive weak and dying societies, to bring into use the "dormant forces," and to go out and take possession of all unoccupied fields that are accessible. Every association should be represented by a delegate at the branch annual meeting. What we need to make our societies permanent and growing is a knowledge of all our work, our plans, our workers, and our literature; to get the subject in all its phases before our women, and keep it there. The financial plan will also vary according to circumstances, but a liberal provision for the furtherance of this work pays best. A *pro rata* contribution from each society to the district treasury will meet the expenses of postage, stationery, printing programmes, etc. We believe this plan, well worked, can but give permanence to our society.

MRS. E. A. HOAG.

Gilead, Mich.

FROM Bareilly, under date of Sept. 18, Miss Green writes, "Before this reaches you, you will

have heard about the sad failure of the usual rains in the northwest provinces this year, and the consequent suffering and distress among the poor. You know after the season of high, hot winds and intense heat, come the rains, which last from June 15 to Sept. 1. This year the rains have failed almost entirely, and we have had the long, weary, unbroken heated term, when, instead of rain every day, we have had but five or six light showers during the whole season. In consequence, the crops have failed, and unless rain come before ploughing time, the ground cannot be broken for the wheat planting. If the wheat crops fail also, the suffering of the people will be continued indefinitely.

"Bareilly seems to have had less rain than almost any other place. Famine prices abound; grains, upon which the poorer classes subsist almost exclusively, have advanced fifty, even seventy-five per cent. The poor people, those whose wages at most are but five or six cents per day, are the ones who suffer most.

"We are now in the month of September; the cooler season seems advancing, but no sign of rain. The west winds whistle around us with a new, sad meaning in the melancholy sound. People are suffering all around us.

"A poor woman came to the dispensary one morning, suffering intensely. She asked me what she should eat. I told her, making my reply with reference to what I thought she could get. She spread out her hands in a helpless way, and beginning to cry, said, 'What can I do? Where will my food come from? I have no one to care for me, — no son, no daughter! I lie on rolling from side to side, crying out with the pain, and there is no one even to come to the door to ask, What is the matter? *God does not give me death!* What can I do?'

"Another woman came, and so confused her story of sickness with the sadder one of hunger, that it was difficult to find what she considered her greatest need.

"And now, in addition to our usual work of helping souls, will come the Good Samaritan work of helping the starving, suffering multitudes. Of course we cannot give indiscriminately or rashly. A systematic plan must and will be adopted. Meanwhile, we trust God to lead us out into the light."



# Home Department.

CONDUCTED BY THE FOLLOWING LADIES :

N. E. Branch . . .	Mrs. C. P. TAPLIN, Groton, Vt.
N. Y. Branch . . .	Mrs. J. H. KNOWLES, Orange, N. J.
Phila. Branch . . .	Mrs. J. F. KEEN, 1209 Arch St., Phila.
Balt. Branch . . .	Miss I. HART, 176 N. Calvert St., Balt.
Cinn. Branch . . .	Mrs. W. A. INGHAM, 203 Franklin St., Cleveland, O.
N. W. Branch . . .	Mrs. J. F. WILLING, 186 Vincennes Ave., Chicago.
Western Branch . .	Mrs. LUCY E. PRESCOTT, Winona, Minn.

Contributions intended for this department should be addressed to the Representative of the Branch, as above.

## NEW ENGLAND BRANCH.

THREE district meetings have been held in the New England Conference during the past two months with great success. The first one was in Lynn, under the supervision of Miss Lindsay, district secretary. Several auxiliaries were represented, and the occasion was one of much interest. Mrs. Cooper and Mrs. Steele, of Lynn, and Mrs. Eastman, of Boston, addressed the meeting in the afternoon. Following the afternoon session was a very enjoyable collation, served in the vestry of the church. The evening was occupied by the Branch corresponding secretary, by Mrs. Richardson, of Amherst, N. H., and Mrs. Hoskins, now *en route* for India. The singing, by young ladies and little girls, was a delightful feature of the meeting. Mrs. Richardson told the children a story of a missionary hen, which was full of interest to the grown-up children too. We hereby invite her to furnish it for this corner of the FRIEND, that all the children may enjoy it and profit by it. A very fitting prelude to Mrs. Hoskins's address was the life membership presented to her by the audience.

A canvass was made for members and subscribers to the HEATHEN WOMAN'S FRIEND, which resulted in the announcement that nearly all ladies present already belonged to the rank and file of the Woman's Foreign Missionary Society. If all the Methodist women of Lynn District had been present, would the canvass have revealed the same fact? This meeting accommodated but a part of the district.

The Hamilton camp-meeting in this district, which annually does so good missionary work, was not reported in our camp-meeting number, but it did its work all the same, and nobly too. (For full report see "Zion's Herald," September.)

October 10th a part of Worcester District held a meeting in Spencer. The secretary, Mrs. Richards, shall speak for it: "As I went up to the church, just before ten o'clock, I noticed a little old lady, with a stout cane in one hand, walking slowly along churchward. A few minutes later I met her in the vestibule, and remarked we had a pleasant day for the missionary meeting. 'Yes,' she said, 'and though I am an old lady eighty-four years old, I have walked two miles on purpose to attend it. And,' she added, 'I have been to every meeting but one since I joined.' I found she was very poor, lived alone, and earned what money she could by spinning and

knitting. She was too lame and stiff to get into a carriage, and had not raised her hands to her head for two years; yet this cripple of more than fourscore years could walk her two miles cheerfully to attend a missionary meeting.

"We hoped ten auxiliaries would be represented at this meeting, — only two failed. The morning was spent in hearing reports and in discussing home work. The afternoon was given to essays by Mrs. J. S. Barrows, Mrs. S. B. Sweetzer, and Mrs. Lakin, — the first on 'The Religions of China and Japan'; second, on 'Causes and Cure of Indifference to this Work'; and lastly, 'Personal Consecration needful,' — all good. Home work was again discussed, objections considered, quarterly meetings and 'consecutive readings' recommended, and the meeting was over. I can but feel its influence will be for the up-building and strengthening of our work in that part of our district."

November 1st a meeting was held at Northampton for that part of Springfield District. The secretary, Mrs. Bullens, had made arrangements for good speakers, but at the very last moment they failed, — kept at home by sickness. "But," she writes, "it proved in this case that our extremity was God's opportunity: we had a wonderfully inspiring meeting. The reports given in the morning showed a good degree of prosperity in the auxiliaries, and the outlook now is we shall go beyond last year's receipts. Some of the auxiliaries will reach a considerably higher figure. After the reports Mother Sheldon gave an exhortation of great power, urging all to engage in this branch of church work."

In the afternoon Mrs. Wood gave a most excellent address on the religions of China and Japan, closing with a powerful appeal to the women of the church to help send the religion of Jesus Christ to these idolatrous nations.

There were four preachers present; three of them spoke briefly (there was no time for long speeches), bidding our society God-speed. Rev. Brother Gould, of Northampton, led the singing. Near the close, four Amherst ladies offered to support an orphan in India, and then Miss — offered herself to go as a missionary. Was not that a fitting close to such a meeting?

One of the gratifying things in connection with this meeting was that it was in a section that had never had such a meeting before. Nearly all the faces were new. Several of the ladies said to me, "Do you always have such good meetings? I am so glad I came."

Will not the district secretaries all over New England work up similar meetings? For the sake of the work at home and abroad, we need them. New England Branch has larger appropriations this year than ever before, and all our remittances to India ought to be increased at least ten per cent. The famine touches all classes; our missionaries and the native Christians must suffer unless help be given them. Many children will be left orphans, and these can be gathered into Christian homes if the means are furnished. Shall this terrible extremity in India be the opportunity for the churches in America to strengthen their aggressive movements upon the powers of darkness?

LAST year an auxiliary was organized in Pepperell, Mass., and several of the members pledged themselves to see how much of their membership money they could save by selling their waste paper. The report of their success has just reached us. "From those who kept an account, the result was from seventy-five cents to two dollars. I think if the report had been exact, it would have covered the entire membership of the auxiliary."

Are any too poor to give their waste paper to the Woman's Foreign Missionary Society?

IN Concord, N. H., the two Methodist churches have had a union auxiliary. A few weeks since they decided to separate. The new organization was in the Baker Memorial Church. The first report was sixteen members. A week or two later Mrs. Judkins writes, "Instead of sixteen members we now have twenty-six. The list for the FRIEND is not yet complete. I have distributed specimen copies, and hear good reports. There is much enthusiasm among the ladies. We pay on the original plan." (Two cents a week and prayer.)

Are there other union auxiliaries that could try this experiment with similar success?

MRS. C. P. TAPLIN.

#### BOSTON STREET M. E. CHURCH.

Nov. 5 we held a quarterly meeting for the Lynn churches, under the auspices of the West Lynn Auxiliary.

Reports of interest were given by the following corresponding secretaries: Miss Lottie Oliver, for Common St., Miss Abbie Bowen, for St. Paul's, Miss Matilda Breed, for West Lynn Auxiliary. Mrs. Barney, of Providence, gave an earnest address, urging individual responsibility. She spoke with more than her usual fervor and eloquence. I only wish I had time to give you a full report. This is our second public meeting this quarter.

M. H. LINDSAY, *Dist. Sec.*

#### NEW YORK BRANCH.

##### A WORD TO OUR AUXILIARIES.

ALLOW me to draw your attention to a matter in connection with the working of our societies, which I think of great importance, and yet, I fear, is too much overlooked. I refer to the training of our daughters, the young girls, in missionary work. We must not forget that our largest hope is in the coming generation. While it is with unspeakable gratitude that we see the women of the land quite generally awaking to the interest of the missionary cause, yet we know that, with the majority of them, the interest has to be *created*, and hence, while in exceptional cases it rises to an intense flame, with the larger number it never reaches that strength and permanency that it would have had had it been developed in youth, and steadily increased, by activity and holy baptism, into later years. Our little daughters are richer than their mothers were in their advantages. Who of us had a missionary society to go

to? Which one of us, as we sat in our little chairs by our mother's side, as the neighbors gathered about the hearth-stone heard them talk about the mission-schools of Japan and India, of our Bible-woman, or our orphan, who, with the help of our pennies, was being taught about the blessed Christ?

While a good measure of enthusiasm will be infused into these little ones by the very atmosphere they breathe, still a great responsibility rests upon us that they grow up well informed in missionary intelligence, and with a glowing interest in the work. The thought I wish to impress is this, — that our auxiliaries gather in these young hearts into the society, give them a place, prepare food for them. It may be true many of them may be in school at the hour of the regular monthly meeting: for a much less important reason they are frequently excused; then let it be a settled arrangement with the mothers that, on the half-day of the missionary meeting, they be excused, so they may attend. Let them be instructed to bring their school maps or atlases. As the talk shall be on Japan, or China, or Persia, as may be, have them find the country. Ask them to state the route our missionaries must take to reach the station. Teach them to find the cities where our mission-schools are located, giving the population and so forth, and let the president be ready with some striking incidents to fasten the memory. Let them have a mite-box which shall receive their occasional pennies, making them feel that they have just as much a part in the matter as though they were members. The spirit to be inculcated is that of self-denial, and it will take but a moment from your busy work, as your little daughter, all bonneted for school, asks for the penny to buy that "nice long slate-pencil," or coveted sweetmeat, to tenderly suggest that she use the "little old one," and save the two cents for the heathen girls. Ah, mother, if the glow is in your own heart, brightening your face, the little one will catch the inspiration, and skip lightly on her way, with a larger thought and a warmer heart! This may seem puerile: we mothers ever deal with *little* springs. It was but a tiny spring that set the mighty Corliss engine in motion; the action of a soul, set to work by some little impulse, is far grander, mightier, eternal.

One of the most effective wheels set in motion in the present temperance movement is the juvenile work. I believe it may be approximated in our missionary work. Our members have different gifts: we should utilize them all.

Let the officers of each society look over the ground and appoint certain members to rally all the young girls within its boundaries and muster them in. I hope the day is not far distant when in all our societies, even those in the rural districts, will be seen scores of young girls learning the A B C of mission work, their hearts all aglow with missionary fire. What we want is more holy enthusiasm, divine energy that is born at the foot of the cross, consecrated hearts, and a mightier faith in God. He has given us the machinery, which, if thoroughly worked, may become, I believe, one of the mightiest powers of the present age for the salvation of the world.

MRS. M. N. VAN BENSCHOTEN.

PHILADELPHIA BRANCH.

WE sometimes get most interesting accounts of anniversary and other meetings, held by our auxiliaries, that are too long for the limited space allowed to the Philadelphia Branch in the Home Department of this paper. If our ladies desire more extended notices of their work, they must so effectually strive to extend our society that we may be able to lay claim to a longer column. Perhaps it may not be known to all that the space allowed each branch is in proportion to its number of subscribers.

The auxiliary in Dover, Del., at its recent anniversary, felt that it had good cause for rejoicing in having successfully come out of a period of great depression. This society was organized April 13, 1871, and did well for a season; but something hindered, there were serious discouragements, and for a while but two members kept the zeal for the conversion of their heathen sisters burning in their hearts. More than a year ago, however, the ladies of Dover shook off this inaction, and are now working vigorously and successfully, and number sixty-nine members, and twelve subscribers to the *HEATHEN WOMAN'S FRIEND*. (There seems to be room for an increase of interest in our paper.) The corresponding secretary, Mrs. Ridgeley, has been in the society since its beginning. Its president, Mrs. Cowgill, gives her work and prayers most freely to the cause, and we believe there is a wider and brighter future for our Woman's Missionary Society in Delaware.

At Philipsburg, Penn., the ladies felt greatly the need of funds, both for the missionary society and for necessities for the parsonage. An Apron Fair was held, which resulted in fifty dollars for the woman's foreign work, and sixty-five dollars for the aid of the ladies who were trying to make their minister's home comfortable. The ladies entered into this entertainment with great zeal, thoroughly advertised their plans, and brought together so large a number of friends as insured success both socially and financially. They sold flowers and refreshments and aprons,—aprons for matrons and maidens, for kitchen and nursery, for sewing and knitting, for girls and boys and babies. The hall was granted to them free of expense, and the result was most satisfactory.

S. L. K.

BALTIMORE BRANCH.

IN MEMORIAM.

NECESSARILY and ordinarily the autumn season is eloquent in its teachings of decay and death, and in its suggestions of how life shall issue from the womb of this death, and beauty from this decay. Falling leaves and fading flowers and withering grass are but so many object lessons, wherein we read, not only mortality, but in what glorious garments this mortality may array itself, and get glimpses of the issuing immortality.

Very special application has this general lesson had in our Branch this autumn season. This October we have witnessed, not only Nature arraying herself in her beautified garments as she descends into the grave, but two of those who loved best and worked most earnestly for the Master's cause, and specially this woman's mission-

ary work, have ceased from their labors, while in their examples, their memories, the influences they originated, and the results they accomplished, their works do follow them.

To one the summons came suddenly in early womanhood. Stricken with paralysis, and in less than twenty-four hours taken, only the beaming face and upward glance, and the pressure of the hand in response to anxious inquiry, could attest of the faith that was to her as rod and staff in her lonely journey, of the hope that brightened the Valley of the Shadow of Death as she entered, of the far more exceeding and eternal weight of glory that disclosed itself. Timid, always shrinking from the struggle with the last enemy, although he came upon her in the high noon of life and love and joy, he found her neither unprepared nor unwilling, and to the life of faithful service was added the unspoken but unmistakable testimony, "All is well"; and Gertrude Little, who so loved and labored for the Sabbath school and missionary cause, the diligent treasurer of the Mount Vernon Church Auxiliary, in leaving the church militant, has left the memory of her devotion and her name enshrined in the Foochow Orphanage, borne by one of the children, to whom, we trust, will come some of the grace that enriched her life and hallowed her death.

No name is more honored in Baltimore Methodism, no life has been more fruitful in good works, than that of Mary Fisher, whose eighty-two years of earthly record closed Oct. 23. Her grandfather was convicted under the first Methodist sermon preached in Baltimore, preached from a block in front of a blacksmith's shop; and in the family and in this descendant, all the spirit and traditions of Methodism were preserved in their purity and simplicity and devoutness. Constant, cheerful, entire devotion to God's service was the simple record of her singularly beautiful, useful life. In early girlhood, when hearing an earnest appeal for help for God's cause, and having otherwise expended her allotment of spending money, I remember her telling me of her first sacrifice in determining that season to dispense with new ribbon to trim her bonnet, and of the cleaning and turning and wearing of the old, that the saved money might go in the collection. And this was significant of the spirit and habit of her life,—personal simplicity and sacrifice, generous devotion and liberality. In 1816 she was in the original band of teachers that organized the McKendree Sabbath school, the first female Sabbath school in Baltimore. Here commenced her continuous, her untiring, her eminently successful Sabbath-school labors. For forty-four years she was the model superintendent of a model Sabbath school. The record of her personal deeds of kindness can only be found on high. But the missionary work was specially near her heart; she was among the earliest and most earnest workers in the Ladies' China Missionary Society. She infused the missionary spirit in her family and social circle: among the names earliest put on record in the Foochow school were those of her two nieces, who early learned to share her missionary ardor, and those Chinese children were the objects of her great solicitude and prayer. She sought



tidings from them, she rejoiced greatly in their Christian character, and she expressed the desire and determination that those names should be ever continued in the school, although those that would bear them might again and again pass out. This missionary zeal increased rather than abated with declining years. The extension of Christ's kingdom was the dearest object on earth to her heart. His church, His people, His service, were her chief joy. For them life, strength, means, influence were unsparingly used. In her death we have lost one of the best specimens of that rare genus, an old-fashioned Methodist, and one of the brightest illustrations of the strength of Christian principle and the beauty of Christian character adorning our age and section.

Let us follow her as she followed Christ.

I. H.

#### CINCINNATI BRANCH.

At the late session of the Ohio Conference in Chillicothe, our president, Mrs. Bishop Clark, read an interesting and instructive essay upon "Our Paper and the Countries it represents."

THE Woman's Foreign Missionary Society has lost an ardent supporter by the death at Cleveland, Ohio, of Rev. Wm. Hunter, D. D. His hymn, "Joyfully, joyfully, onward I move," has been translated into Hindustani and sung at the bedside of dying Hindoo girls by Mrs. McHenry, one of our own Cleveland woman.

Mrs. REV. C. FERGUSON's plea in behalf of heathen women, at the organization of the Lockland and Wyoming Auxiliary Cincinnati Conference, created earnest sympathy in the hearts of many for the cause she eloquently advocated. The interest increases.

It may not be amiss to give an incident related by one of the sisters at our last meeting. The lady's "help," who is a strict Catholic, had bestowed a favor, for which the lady offered her a dollar, when the girl replied, "No; keep it for the missionary cause." The sister, who is a zealous missionary, said, "Take it, and aid the mission work in your own church," when the girl again replied, "Keep it for the missionary cause."

Thus, dear sisters, in places we least expect to find it, the influence is at work, the whole lump is being leavened. Let us take courage, and be faithful in our mission, and with the benediction of our Father in heaven on the work and the workers, the grand old missionary ship will eventually sail, freighted with precious enlightened souls from every clime and nation who have learned Messiah's name to love, into the port of gospel light and liberty.

M. JENNIE BOOTH.

Mrs. R. N. BREWSTER, a pastor's wife and valued worker, furnishes the subjoined from Troy, Cincinnati Conference:—

"On coming here we found an almost defunct society, — only four or five. These ladies wanted something done: the attendance was so small that meetings had been held at private houses, so our first quarterly was held similarly, and ten present. This was so encouraging that we

held the next in the lecture-room of the church. By talking up the subject and publicly announcing the appointment, twenty-five were present, and we had an enthusiastic occasion. Soon we sent for numbers of the HEATHEN WOMAN'S FRIEND and "Helps" for auxiliaries, and began to talk of a public meeting. This came off with victory for Zion. We extract from the local paper an account of it:—

"The regular Sunday-evening services gave way for the exercises, the first annual meeting of our auxiliary. Their programme was kept quiet, and as the congregation assembled, the unusual spectacle of the minister's desk being occupied by women presented itself. They took exclusive charge, and gave us a rich treat, fully demonstrating their ability to plan and admirably execute a programme of religious and intellectual entertainment suited to interest every one.

"Mrs. Dr. Beall presided; prayer by Mrs. Burns; Miss Laura Beall and Mrs. R. Studebaker furnished delightful music. Mrs. S. A. Cairns followed with the annual report. She is an admirable recording secretary.

"The corresponding secretary, Mrs. S. A. Brewster, next read a paper on the field of the society's labor, faithfully portraying the abject and servile condition of women in India, Japan, Bulgaria, and other heathen countries; the origin and progress of this woman's society for the amelioration of their condition, and the practicability of more rapidly diffusing Christianity by Christianizing the women *through* women teachers, as male missionaries are not allowed entrance to the prison huts of Hindoo females. This paper was carefully prepared, and abounded in figures and statistics that could not fail to be deeply interesting.

"Next came the report of Mrs. Sarah Shackelford, the treasurer of the society.

"Recitations were given by Mrs. Docia Byrket and Mrs. J. W. Dowd. Mrs. Rena Pearson read an essay. Mrs. S. K. Hartee gave twenty dollars to constitute Mrs. S. A. Brewster a life member. The people were enlightened upon the work of the Woman's Foreign Missionary Society, and we predict for it a prosperous future. Sixty members were secured, the second annual meeting lately held enrolled twenty-five more. We have now, in addition, a mission band of sixteen members; this has its monthly meeting, with essays, select readings, singing, and prayer. We see in these dear girls the missionary women of the future. We have recently purchased mite-boxes, and hope to support a Bible-reader next year. We are willing to break our alabaster box, and long to pour at Jesus' feet quantities of precious treasures."

"I have just forwarded, for our new English school at Cawnpore, to Miss Isabella Thoburn, a box containing a set of maps, twenty-five geographies, twenty-five of each grade of a series of readers, twenty-five spellers, an unabridged dictionary, and a set of Chambers' Cyclopaedia. Boston and Cleveland furnished means; valuable donations were also secured through Ingham, Clark, & Co., of Cleveland, O. The box went with Rev. and Mrs. L. R. Hoskins, Nov. 6; Rev. J. T. Gracey kindly assisted in shipping. All the above were forwarded from

the house of Ivison, Blakeman, & Taylor, publishers, Grand Street, New York." M. B. I.

# NORTHWESTERN BRANCH.

## INDIANA.

THE wife of a pastor, after attending the annual meeting in Indianapolis, and catching the inspiration of that meeting, determined to organize the ladies of her husband's charge into a missionary society. She writes, "I took pencil and paper and went from house to house, talking missionary as well as I could. As a result, we organized with twenty members, and have since added ten."

Oh, what prosperity would come to our work if every pastor's wife would go and do likewise!

THERE has been a revival of interest in the Bloomington Auxiliary. Mrs. Fellows writes that the delegates came home from the annual meeting in Indianapolis thoroughly aroused to take hold of the work anew. The first step was for each to pledge the bringing in of one new name at the next meeting. Four new members were at once secured, and the meeting was one of great blessing to the souls of those at work. She adds, "We fully believe that any society can be kept alive by personal effort and faith in God."

## MICHIGAN.

MRS. KNOWLTON writes that the Ann Arbor Auxiliary numbers seventy members, and has paid its full dues, besides receiving \$70 from the Young Ladies' Society. One of the members, looking over the trunk of her mother, who was called away recently, found a small sum of money, which she gave into the treasury of the society, as consecrated to good work.

## ILLINOIS.

At a meeting of the Court Street Rockford Auxiliary, Mrs. Martin, who has supported an orphan in India for several years, read an essay on the manners and customs of the Chinese. She is seventy-seven, and her many years of earnest work gave special emphasis to her excellent essay. A little girl followed with a bright recitation.

A few weeks ago this society had an ice-cream stand at one of the Saturday-evening park concerts, and cleared \$22.00 for its treasury. Where there's a will there's a way.

## WISCONSIN.

MRS. J. E. IRISH, of Baraboo, secretary of the West Wisconsin Conference, sends an earnest appeal to the auxiliary societies under her care. Among other excellent things she says, "For the past eight years the Woman's Foreign Missionary Society of the M. E. Church has been reaching out its loving hands from east to west and from north to south in our own country, and gathering an army of noble Christian workers, who have devised ways and means to send messenger after messenger to their enthralled sisters in heathen lands. Thirty

consecrated young women have gone forth, not counting their lives dear unto them, so they might tell the story of the Cross to those who are perishing for the Bread of Life. Schools and orphanages have been established, hospitals founded, and dispensaries opened. Success has everywhere attended the efforts of our missionaries, many souls have been saved, and we feel that God has sealed the labor of women at home as well as of those abroad.

"But amid all our joy and thanksgiving, we are saddened by the thought that while the fields are whitening to the harvest, the laborers are few. All the missionary societies have not been able to send an average of one Christian teacher to 1,000,000 of heathen women.

"Are we doing all that we can? I think not. I know the times are hard, and many other causes call for our support. But cannot many of you, by a little more self-denial and a little more effort, pay \$1.00 per year into the treasury of the Woman's Foreign Missionary Society? And are there not others whom we can persuade to do the same? Can you not organize an auxiliary upon your charge? I depend largely upon the wives of our ministers to assist me in the extension of this work in our conference. I appeal to you to organize wherever a number of ladies can be found who will pledge themselves to raise \$10.00 annually for our society. I plead with you to carry this work to God in prayer, and ask Him to show you what you can do. I wish, through you, to ask the ladies of your church and congregation to give, at least, the price of their paper rags and waste paper. This seems a little gift, and it is, indeed, small for each one; and yet if every lady will do so, this alone will give us hundreds of dollars to report annually from this conference."

## PHOTOGRAPHS.

THE following circular explains itself. We doubt if many of our ladies know how the funds are obtained to meet the expenses of our medical missionary candidates. This is one way in which all can help:—

"Our Medical Fund needs to be replenished. We have no appropriation, but depend upon gifts and some special sales.

"This year we wish every woman who belongs to the Woman's Foreign Missionary Society to become the possessor of at least one photograph of missionary, Bible-reader, or scholar, to make that one a member of the family, and her personal history a study.

"We sell all photographs at the rate of \$3.00 per doz. or 25 cts. each. Half the gross receipts go into the treasury. No expenses are deducted from the fund.

"Will you present and urge this matter on all favorable occasions, and through the president—or such officer as you think best—of each auxiliary make it a definite work for the year? Recommend a Missionary Album wherever practicable.

"We are very desirous to have a hundred sold within the bounds of each district.

"Please report to me a few days previous to the quarterly meetings of the Branch.

"At the close of the year a detailed report will be

published, so that all may know what has been done by each conference and district.

"We can furnish photographs of the following persons, and expect those of Miss Schoonmaker and missionaries who have recently left:—

"*China*. — Misses Howe, Hoag, Porter, Campbell, Mason. Mrs. Brown Davis, girls' school at Kiu Kiang, Tong Gin Lean (Mrs. Tong's adopted daughter), Miss Howe and Chinese baby, primary school at Foochow, Mrs. She.

"*India*. — Misses Swain, Sparkes, Thoburn, Green, Mrs. Tinsley Waugh, and Mrs. Parker, who originated our society; a Hindoo queen or princess, who was a patient of Miss Swain.

"*South America*. — Misses Denning and Chapin; a Group of Native Gauchos taken with Rev. Thos. Wood, their teacher.

"*Mexico*. — Dr. and Mrs. Butler, Miss Hastings.

"*Bulgaria*. — Mr. and Mrs. Challis, Clara Proca, Bible-reader.

"Mrs. Willing.

"Yours in Christian work,

"MRS. M. S. PILCHER,

"*Ch'n of Photograph Com. N. W. B.*

"*Jackson, Mich.*"

#### A WORD FROM MISS DENNING.

In Rosario there are three duly authorized missionaries and one chaplain. Of these, two are preachers and two are teachers.

The Church of England has a very neat edifice, new last year, with capacity for seating from one hundred and fifty to one hundred and seventy-five.

The Methodist Missionary Society own a small building, capable of seating seventy-five persons, sadly out of repair, situated on the bank of the river, in the most out-of-the-way corner of the city. However, measures have been taken to put it in better condition, the expenses to be met by the generosity of the few who compose our congregation.

As to school-houses, we do not have any such buildings in this country.

All efforts at starting an Orphanage have, so far, been a failure, notwithstanding various measures have been taken towards it. To-night a woman came to make arrangements to have us take an orphan child. We hope this may be the beginning of a future Orphanage. There are some native workers among us, and had a suitable place been furnished in which to hold Spanish services, we firmly believe the number might have been much larger than it is at present. Mrs. Viney, who is special superintendent of the Spanish work in Rosario, accompanied Mrs. Wood on her visit to the States last year, is a zealous, earnest, Christian woman. She is never so happy as when reading and explaining the Scriptures to some of her swarthy sisters. Others whom I might mention, who have had less experience and fewer opportunities for manifesting their zeal are, nevertheless, workers for Christ on Bible principles.

Rev. H. G. Jackson is the general superintendent of

the South American missions. The removal of Rev. T. B. Wood to Montivideo leaves us without any, as Rev. J. E. Wood is pastor of the English congregation.

#### WESTERN BRANCH.

THINKING that the many friends of Miss Mary Q. Porter, of Davenport, one of the first missionaries sent to foreign fields by the Woman's Foreign Missionary Society of the M. E. Church, will be interested in hearing something of her stay among us on this her first visit home, after five years of arduous labor in her chosen field, Pekin, China, we send you this.

Miss Porter returned to us in the same sweet spirit of Christian love and earnestness of purpose with which she left us.

She seemed little changed, except that those years of consecrated labor had left her with health somewhat impaired, and had still further chastened and refined a lovely Christian womanhood. She came with no complainings of trials endured, but with an earnest solicitude for a vigorous carrying forward of woman's work for woman in China. She has left us with health re-established, and a cheerful confidence of future success in her labor of love, for Christ's sake.

Many substantial tokens of sympathy, and of desire to aid her in her mission, have been given her during her stay.

Among these is a fine cabinet organ, secured by the exertions of several of the auxiliary societies of the Western Branch, for her work in Pekin. In addition to the aid given by them to this purchase, the auxiliary society of the First M. E. Church, helped by other friends, gave her a valuable globe for her school, and the Ladies' Mite Society of the same church, from the proceeds of a sociable given for Miss Porter's benefit, gave a handsome clock, and other articles of value in her work.

A society of little workers for Christ, under the superintendence of Mrs. E. W. Spencer, of Rock Island, Ill., added a beautiful collection of things useful and attractive to her store. These were intended for the pupils of Miss Porter's school, and they must speak eloquently to the hearts of those heathen children of the love, for Christ's sake, of the little ones of this, to them, far-off land.

The sociable, though informal, was a very pleasant occasion both to Miss Porter and her friends, saddened only by the thought of parting. Many were present to give her greeting, and then, with a prayer for prosperous journeyings and safe return, and a benediction on the labors of the years that must intervene, to say farewell.

Other pastors besides her own, and friends from sister churches, were present to share in the enjoyment of the evening, and to add their "God speed you" to ours. On the evening of the next day, five o'clock, Sept. 20, Miss Porter took final leave of her friends and family, and started en route for Pekin via San Francisco.

In behalf of the Woman's Foreign Missionary Society of the First M. E. Church.

P. W. SUDLOW, Cor. Sec.

Davenport, Oct. 6, 1877.